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LOGOLOGICAL FRAGMENTS

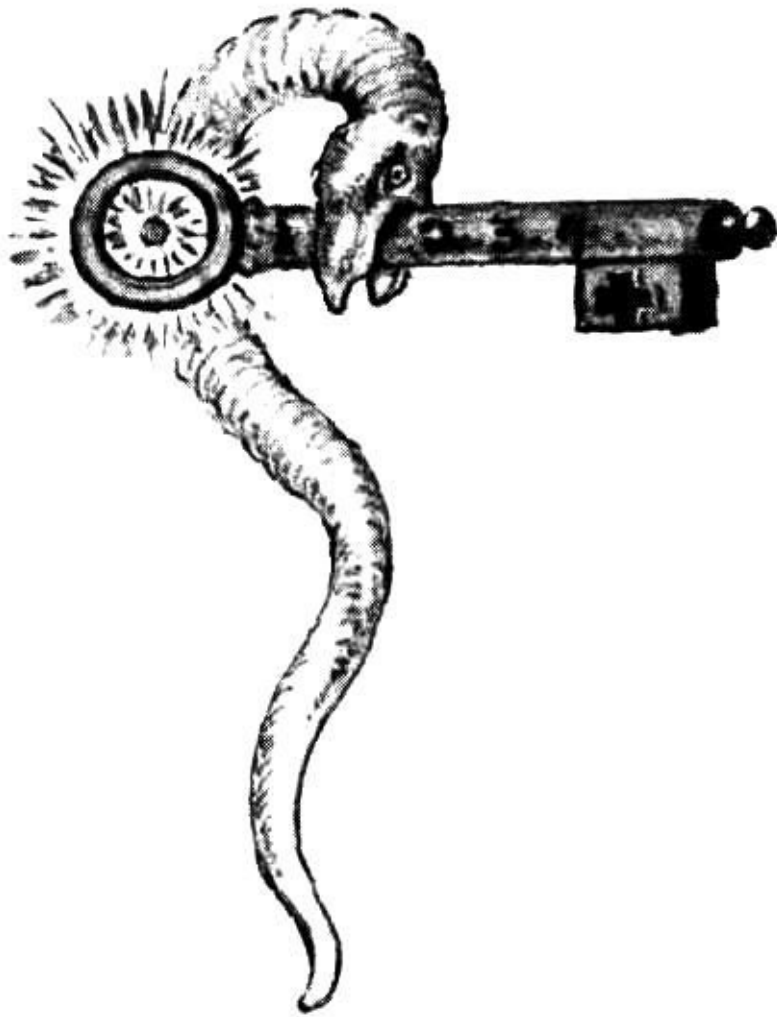
J.J. Loe



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“Know thyself”

*MOONLIGHT BOOKS – FORT WORTH, TX

MMIX-MMX

“I know of no obstacle that surpasses the power of the human mind, except truth.”

– Lautréamont

“If there were a man who dared say all that he thought of this world there would not be left him a square foot of ground to stand on.”

– Henry Miller

“The world arises and a fresh start gleams on all the fragments of our failures.”

– R.M. Rilke

FOREWORD –

The following fragments take their name and much of their style from the work of Novalis. I only hope that they do justice, in the humblest sense of that weighty word, to the history of thought that went into their preparation. I will not admit that I intend to please everyone with the ideas that these fragments portray; I know that they will not find favor with many. They are the ideas of a mind thinking of itself.

The aim of this selection is to represent a unique style of assaying philosophical thought. If the style and substance engenders further thought in the reader, then these few examples will be considered a success, as they will have encouraged the reader to pursue, perhaps, a line of freethinking of his own.

The selected articles are of four sorts, poem, apothegm, essay and narrative. Preferably, they should be read in no particular order, but randomly as the thoughts they imbibe.

Their focus is the spirit of man. *It is a book not intended for those whose Christianity is stronger than their humanity, nor for the theologian who loves his preconceptions more than their love of truth.* They are Platonic, meaning they are of a dangerous sort.

Through variety they survey the obscurities that guide all men's thought: dialectical and conditioned by the proclivities of inherent nature. My sympathies are with all freethinkers. My antipathy lies with those that attempt to stifle the creative spirit that imbues an understanding of oneself, our fellow man, and the world at large. In this demeanor therefore I adopt the romantic title *Logological Fragments*. – “Everything is seed,” wrote Novalis some two centuries before. May these lines also engender themselves to the minds of those who may chance upon them and seed the imagination of readers and thinkers alike to cultivate a mind of their own.

– J.J. Loe

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LOGOLOGICAL FRAGMENTS

LOGOS –

The concern of Empathy should be the basis for all worthwhile philosophy as the Logos is the power of understanding and imagination entering into the disposition of another. Realizing one is just as the other but in particulars and not intention, in abstractions that speak of qualitative generalities and not undefined becoming, lends perspective to multiplicity. It is conceit that dissuades One from the Other as solipsism denies the diverse individual. – The objective criteria of honest comprehension and intellectual growth demands insightful transformation.

As one's reception of the world advocates towards an understanding of oneself and one's fellows – it is through Empathy that such a progress towards the humanely divine is capable. And this positive capability is transposed from exclusive ideality to inclusive act by the formative prose of comprehending which one finds oneself "context-bound"

but "context-transcending." The logos of understanding that one is an "embodied spirit" / an "infinite imprisoned within a finite."

COUNTERFEIT POEMS –

These are counterfeit poems / as plastic flowers upon a grave
are of the wiltless representations of the lilies which Christ so admired.
They are an essence which exists no longer / as a poem
is of the mind which passes easily along w/ the next coming sensation
unfolding as it does in gestures of sympathy.

SYMBOLISM –

To perceive the facts behind the words of the poem of life is to recognize the elementary ideas of the perennial philosophy of all the world's religions. While the fact behind the poem is the vital spirit, the words and images of the poem are simply its symbolism. It is an egregious error, however, to focus solely upon the symbols of the spirit alone, for these symbols are (in their religious concatenation) simply our ethnic manifestations of the reflections (shadows) which the natural energies of the perennial philosophy projects upon the mundane consciousness of men's minds, not at all unlike that which Socrates spoke of in the famous allegory of the cave in Plato's *Republic*.

Personifications of these symbols are the Gods anthropomorphized in a form which ordinary men can recognize conceptually with their only half-witted intelligence. And every ethnic culture creates its own Gods to which it can relate. To believe only that the symbols are themselves the elementary and

natural energies that make the phenomena of living creation actual, and that this symbolic form has a determinable ethical character or consciousness is simply to err that the primal energy has an ego, an error that makes the Gods merely a reflection of one's own self, an act obscuring one's glimpse of the fact of the spirit. Mythic images are these shadow movements on the wall of the cave and it must be understood that long before a man can form any true facts on things his imagination first develops many notions and beliefs about them. Worship of Gods is not to gain a view of truth, but to venerate imagination and our invented symbols of the primal energy. The fact behind the spirit of life is that it is both love *and* strife, desire *and* contentment – a grey betwixt light and darkness driven by the id inherent to all living things. With this in mind only then can the ego choose what is in reality the good and evil.

METAPHOR –

As if a key worn thin by the working of many fingers ...

These onion skins read through themselves / one merging with the words of another / until the communication of everything is made of no more words at all

...

For language unlocks namely the metaphor of another's experience / the ambition and the anguish couriered by the expression in performance. Their revelation an instrument subtly composed within another / dissembled and perceived but through symbolic instruction: Ourselves removed ...

THE PEARL –

Time is a vandal entering the clam of the heart as though a grain of sand. It is our long irritation with it that slowly forms the pearl of invention.

The sensation of Time is an irritant which spurs the endeavors of man to an extension of the self, encompassing it with Spatial transformations.

Emerging from the shell of now the arrival of the future crests upon the wave of this incursion... *And if its shore I now could reach / I'd be a joyful jeweler.*

AWE –

In the beginning as the mind of man Became it was entirely enthralled with Awe. Strangeness, uncertainty. Everything was transmuted with mystifying symbolism.

Language, expression, was something very new and lent to the things which men saw and felt and heard essential attributes of human evocation which things possessed not but only in reference. Reverence came to Awe when the emotions of men distilled from their own existential nature a linguistic aspect of the unknown nature of things.

And so the dumb conceits of man invented, as the hosts of his oblivion,
Gods, Magic

FRICITION –

In symbolic transcendentalism: which is realized metaphysics – God exists
as Space / the Lord as Time.

Time is the agent of selection and coordination while Space is the complex
structure in which the objective persists.

Their “friction” / or Action together is the empirical model that is the
subjective maxim of being.

Ontologically, the conditions of being and reality attributed of any individual
world-model are formulated unto the intellect by an existential conditioning. The
transcendent maxim exists as an idea of aesthetic construct / bridging the
subjective intuition and the objective’s phenomenology through the compendium
of a principle symbol to which is attached a universal utility of ideality / or put
simply: its symbol becomes the impetus for a whole new particular of an idea
through the affirmation of *ampliative inference*.

“Let everything that’s been planned come true” said the Seeker. “Let them
believe. And let them have a laugh at their passions. Because what they call
passion, actually is not some emotional energy, but just the friction between their
souls and the outside world.”

ON POETRY –

Out of the developments of the enlightening of mankind, a developing
understanding of human nature began gradually to take shape out of the
centuries of foggy obscurity. What those who followed the Romantics, thinkers
like Nietzsche,

Lawrence and Croce, began to understand was in the minds of ancient
figures the poetic and abstracting psychology of the imagination usually
preceded the thought – and that their discerning of cosmology and theology were
aesthetic investigations of human nature. Their understanding of this was that the
ancient imaginative mind allowed a deliberate conflagration of the *poetics* of
something happening with the *actuality* of something happening: the one idea
acting upon the thought and coloring it in the mind’s own light.

As Will Durant quotes from Santayana: “‘The rainbow is taken....for a trace
left in the sky of some beautiful and elusive goddess.’ Not that people quite
literally believe these splendid myths; but the poetry of them helps men to bear
the prose of life.”

The mysteries of knowledge, the distinction “between the unseen real and the

unreal seen” were defined in the mythological dialect of the time which imbued everything in Allegory. As Thomas Davidson explained in his notes on Parmenides: “Primitive peoples found it easier to embody new thoughts and feelings in the concrete forms of their mythology, with which they were familiar.... If we find Parmenides saying that he was borne aloft by horses to the presence of the Goddess who governs all things, we must not forget that our own language is not altogether free from allegory, when we say that he “rose to higher regions of thought.”

Armed with the tools of imagination and reason (conflated with the synthesis of abstraction and allegory) primitive man in his natural role was a poet. All his subsequent (Platonic) forms finding expression of the constituents of his world were built upon poetical predicates. As Shelley stated: “Poetry in a general sense may be defined to be ‘the expression of the imagination’: and poetry is connate with the origin of man.” – All expressions of art are therefore objectively an extension of this poetry and its predications.

The divorce of this comprehension, this pardoning of mythological expression in antiquity away from the moral-consciousness of the masses is a very dangerous element of man’s later development. And this “mythopoetic” understanding “is weak today, [because] science has led to a violent and suspicious reaction against imagination, but in primitive peoples, and particularly in the near East, it was unchecked.” – The continued blind faith in the “supernatural,” says Santayana, “is a desperate wager made by man at the lowest ebb of his fortunes; it is as far as possible from being the source of that normal vitality which subsequently, if his fortunes mend, he may gradually recover... If all went well, we should attribute it only to ourselves.”

The philosophy and vocation of the poetic arts is undoubtedly one of the fundamental tendencies of human reality.

Its desire to explore mundane reality so as to reference an overt reality is an irreducible need for a synthetic and sympathetic assimilation. Understanding myth in an analysis of relations in similitude with reason lends man insight to subjectivity. The “exploration” therein is an exegesis of a world of archetypes, of shadow reality, where a subversion of conscious reality is explored in search of the intimate, absolute converse of such reality. For art is the “elevation of the mind to the will-less contemplation of *Truth*.”

But the truth is that many common people do not perceive the forms, or *ideas* of those things they wish to perceive most intimately but only indirectly. They know “of their existence only through particulars,” as Allan Bloom says.

Sublime, religious poetry “characteristically causes men to forget that its images are only images.”

Once man has conquered his dream of personal intimation, the art and philosophy of this transcendental knowledge of Nature, and its reflection in his own aesthetic nature, may one day constitute the whole of humanity’s ultimate salvation from himself.

IMAGINATION –

Everybody lives in a world of artificial reality through the agency of their own pervasive imagination. “Give me matter and motion and I will construct you a universe,”

lives the most common man on the street. The world strides up before him clothed in what he knows of it / masked with what is brought into familiarity. In this manner it is self-reflection / colored by hopes and fears on a most primary basis. To witness it consciously is to want to express it in a gesture that reaches beyond that self toward something just beyond the grasp. Possible or not – the ends are not what is of greatest relevance / but the means.

In his *Biographia Literaria*, which is a sort of loose autobiography first published in 1817, Samuel Taylor Coleridge writes in its thirteenth chapter, titled ‘On the Imagination, or Esemplastic Power’: “... *The IMAGINATION then, I consider either as primary, or secondary. The primary IMAGINATION I hold to be the living Power and prime Agent of all human Perception, and as a repetition in the finite mind of the eternal act of creation in the infinite I AM.*”

In the following chapter Coleridge originates the famous critical concept of a “willing suspension of disbelief,” but this he applies to cognizant poetry. Whereas in the consideration of the human mind’s *Esemplastic* power to shape many diverse elements or concepts into a unified whole, the critic here shows us the true stuff of magic.

This constant distilling of the world through the imagination is pervasive and universal, we know it through a physiological psychology which is instinct, vestigial animal unconsciousness. Filtered with learned conceptions these quickened impressions become intuition as the perception of a man utilizes his imagination as it rectifies the difficult world it is exposed to. Irrationality and madness are sired here as well as works of great literature, religion and myth;

for this is the building “structure of reality” from the data of *organic operation*. Its elaboration is proofed in linguistic consciousness as the prototypical WORD, which is not logic, per se, but often mistaken for it.

The “quest for metaphysical knowledge” often preoccupies the mind. The

poet scours the world for original symbols and cognitive metaphors as he crafts his imaginations in language. He is at once hierophant and psychoanalyst. His antithesis is the polemicist who seeks to conform another's perception to the biased common sense of traditional and moral assumptions of truth and validity.

The "secondary imagination" echoes the primary imagination, idealizing and unifying the world in perception.

This is the vital impulse which the imagination has upon the will, creating actions of reason and ill-logic alike. It is easy to see, as Thomas Burnet suggests, that in the minds of some men less effort is spent on the real than upon the unreal – which is an effort more relative to the customs of the time and the company a man keeps than any true and literal reality.

THE KINGDOM –

"It is only for the sake of those without hope that hope is given to us."

– Walter Benjamin

I.

Between a person's sensation experiencing a thing ("the rabble of the senses" as Plato put it) and that of the thing-perceived / or between subjectivity and objectivity – there lies a Mythos.

As Subjectivity is the thing knowing / but the thing which is never extrinsically known: Objectivity is the thing being known / but that which cannot be intrinsically known.

Between the two the Self lay in Mythos: *"For Thine is the Kingdom / Between the conception / And the creation."*

The former is one's individual mind contemplating or experiencing an abstract perception / the latter is the infinitely diverse matter which it infers to. The myth of Self is: "Every one finds himself to be subject" as states Schopenhauer "yet only in so far as he knows / not in so far as he is an object of knowledge."

The Creator of the universe one might conceive is the creator of the thought itself – as the ideated forms of space and time and their coordination are found without the knowledge of an object aware in the *a priori* consciousness of the subject.

The danger one intuitively in this Mythos resides in the distortion a thing undergoes to conform to the cognition of the subjective arbiter, *"not as it is, but as it wants to create itself."*

II.

Somewhere along that interminable journey, my companions and I came upon a tiny rustic village nestled comfortably in the mountains. It was the type of poor, squalid hamlet common to the region, populated by Jews and Basques who eke out a humble yet hearty existence.

Tired and hungry we spied an old inn and went inside to find our respite. The place was low and dimly lit, patronized chiefly by the locals who greeted our party warmly.

After a somewhat marginal meal, we each ordered beers and took to conversing with our fellow patrons. Eventually, someone asked the question: "What would you ask for if you could be granted anything that you wished?"

A few reeled visibly from the general silliness of the proposal and for a moment I thought the idea would be abandoned.

"I would wish for a new saw," answered finally a carpenter with much simplicity in his heart.

"I would wish for a wife for my son," answered quickly another.

"And I a husband for my grand-daughter," replied a sturdy old woman. "Perhaps we should arrange an introduction."

And the whole group broke out in laughter.

One by one the patrons spoke of their simple desires: money, health, and companionship.

When all had answered, the carpenter called out a man who sat hidden in the corner unseen by myself and my companions. He was dressed in a filthy shirt and tattered jacket with a dark hat pulled down low over his eyes. He had quietly listened to all that was said, warming himself alone by the fire over a plate of untouched victuals.

Without looking up he said in a distant and forlorn tenor: "I'd wish, I was a powerful king of a wealthy land, when one night, upon the eve of a daughters wedding, I would be roused from my slumber by the call of the guards that my enemy was baring down the walls of the castle. And without a chance to even clothe myself, I'd escape into the night wearing nothing but a shirt. Traveling all through the night and the several days that followed, over mountains and through valleys, so I could safely arrive here at this inn, to warm myself by the fire and listen to the desires of a simple people."

Everybody listening knit their brow incredulously. Then someone queried of the stranger: "What good could such a wish have done for you?"

"I'd have a shirt," was the stranger's only answer.

– *after W.B.*

THE ID AND EGO –

The id, or the identity found in all of us – riddled with the instincts of self-preservation / or procreation – vegetal and infantile – gives birth to the ego “I AM” – timeless and unconscious as Eros which the ego seeks to please. – This is the foundation / the seat from which the Redeemer ascends; for it should be understood that the chief aim of all life is to achieve immortality. – The binding principles of this consist first in staying alive to reproduce. Thus, all manners and acts in human beings proceed from this primacy: ornamentation, cosmetology, the exhibitions of strength, wealth and status; these and so many others belong to the id-ridden, egoistic desire to breed and reproduce, allowing the bloodline to live on in perpetuity.

“Procreation,” said Socrates at the banquet held for the victory of Agathon, “this is the mystery of man and woman, which is a divine thing, for conception and generation are principles of immortality in the mortal creature.”

The ideality of *forms* belongs to the specious super-ego conditioned through parentage as the inherent covenant of instinct; which passes along our inclinations and generalizations transcending the empirical cognitions of oneself. – The Biblical conception of God formed in the reflections of the id upon the conscious enunciations of man’s ego when God said to Moses: “I AM has sent me to you.”

Without this intrinsic understanding learned first, any subsequent notion of higher principles will be imbued to error.

– Only Art enlightens this darkness, because it is art is that is the end-product of the natural world.

SURFACES OF (UN-) REALITY –

I.

All religion was *born* in ritual / repeating patterns that by hook or crook simulate an organic *will* that is connate with the crucible of specious life. It is everywhere in the animal kingdom / seen in mating dances – hackneyed gestures of pomp articulated in primitive cultures / a meta-language that communicates the unconscious nature of being alive relative to the subjective id found in all living creatures.

They are the very symbols of a will to *life* amongst one’s environment. Underlying these surfaces of (un-) reality are the workings of natural selection which manufacture a will to homogeneity guided by utility, novelty and

invention – as all human beings possess a two-fold aspect: their subjective (affectation) and objective (somatic) quality. They are convincing because they appeal to the unconscious will of *self-interest*: a procreant or everlasting life / which is why I am never convinced of any *death-bed* conversion.

II.

The genetic evolution of hominids to Homo Sapiens has always been one geared toward making an intelligent species. Once this was accomplished (without here going into a million years of anthropology) it was then that the evolution of Ideas took precedent. Ever since we became truly human we have seen the progressive development of the human intellect through the evolution of ideas. By the expansion of symbolic actions and gestures and the development of language to represent things, primitive men reached a pivotal goal toward which our physical evolution was destined.

This evolution of Ideas has been one of almost constant socio-political change; of thesis combining with antithesis to reach a synthesis. And this “dialectical process,” as Durant writes, “makes change the cardinal principle of life.

No condition is permanent; in every stage of things there is a contradiction which only the ‘strife of opposites’ can resolve.

The deepest law of politics, therefore, is freedom – an open avenue to change; history is the growth of freedom...”

From the Greeks one finds the notion of ‘Ousia,’ that men are bound to the predicates of their inherited station in life. This defines an individual personally and politically, and renders the individual self a fixed Being and not the Becoming self-conscious, self-creating person we consider today as truly free. Simply put, these are the political confines which the

ideas of democracy and evolution aim to release mankind from; the freedom to transcend social, economic and predetermined stations in life in order to determine and define one’s own existence.

These origins can be said to have begun in Athens at the schools of Plato, who taught students of the aristocratic caste the philosophy of Being; and that of Aristotle, who cultivated in his students the burgeoning sciences of Becoming. From Platonic philosophy we have been passed down today the church of Jesus and the aristocratic notions of rule; from Aristotle we are bequeathed the social and physical sciences, the Renaissance of individuality and the modern world. – It is a conflict which continues on in the headlines and personal arguments of history and politics to this very day; for they epitomize people’s sense of

nationalism, race, economics, religion and science which men both celebrate and disparage and kill and die for. Ideas of Being, that we are cast in fixed predisposition; and Becoming, that we are free to aspire for a better condition of existence. – The idea that man is a ‘political animal’ subject to the inherited subjection of his birth, that he must be held to that mold and not be encouraged in his freedom to become someone different, for better or worse as the he so chooses, is the whole anxiety of political participation. But this is where we are and where we have been for the past two and a half millennia of human history since the idea of democracy was introduced to our impressionable minds, *giving man the impression that he may be master of his own fate.*

Certain ideas, therefore should be allowed their just deserves to play themselves out to fruition or fatality. While some are destined to propagate; others should be allowed their demise.

To foolishly hold on to dying ideas is simply to thwart the evolution of mankind: to turn man back to a more brutal existence. And this is a real and powerful force in the politics of man; where those who are still consumed with the biological continuance of their character find themselves

under attack by the further evolved species more concerned with the evolution of ideas. – And this is where a conservative individual will find himself in conflict with a more liberalized modern individual striving for the freedoms of ideas. Any peace will be found in the synthesis of the two.

The consensus should be that once an individual does not have to find himself always fighting for his biological existence, then he may be afforded the opportunity to realize himself within the weft of evolving and progressing ideas. It is the responsibility of civilization to ensure this, for “the state is, or should be, freedom organized.”

III.

The idea of God(s) has always been, until recently, the primitive idea of a King existing on after death as a ghostly presence. This is the origin of the idea. The office of a King began with the function of an alpha male: a ‘King of the Jungle’, a ruler of the pride. Every animal herd in the wild has its King. As hominids evolved into homo sapiens they continued this practice. Eventually Kings came to demand to be worshiped. Favor was bestowed upon those subjugated to the powers of the King; gifts having no small effect upon the wiles of the powerful; prostration having an even better effect upon the egoistical. Roman emperors continued this practice until rather recently.

Where the idea of God(s) originated was when the dead King was seen in

dreams; as dreams were believed to prove the dead live on in some afterworld of existence and so their further worship was demanded. Yahweh was likely some long dead King who commanded himself be worshiped by his followers after death. Jesus is himself called a King, the 'King of Kings' as it were. The Greeks and others worshiped Heroes who possessed certain traits which hope might entice such qualities to imbue one's own being; a practice Christians did not discard but kept alive through the veneration of patron saints.

Only recently, with scientific ideas pushing the concept of a King into the shadows of Godly belief, has the idea of God(s) taken on the tone of a transcendental experience.

Kant elucidates upon this strange aspect to no end; and so it was said that he had driven a nail of Pure Reason into the heart of faith. But he did not wish to put an end to the Practical aspect of such ideas to the egoistic masses of men who could not dare to feel themselves alone and powerless amidst the promise of their own mortality.

IV.

History, as it pertains to human endeavors and experience has for the past five millennia, at least, been one of "philosophy in motion." And that goes to say that philosophy is the coordination of the many diverse forms and products of ideas in a concentration of efforts to better the lives of both individuals and peoples as a whole. Of course this has very much to do with the political concepts man applies to his self and to others based upon the whole ontological understanding he has about the nature of his self, of others and the world in which he lives.

Religion, as it has defined the "intellectual patrimony of primitive peoples" for much of the evolutionary span of the biological development of man, finds itself ill-suited for the advances of technology and trade as they serve to diversify and enable the world. Brute arm-strength no longer empowers industry, but knowledge of the physics latent in the once hidden within the university of things now being coaxed out of such by understanding very much does. And while the university of things denotes all the constituents of physical nature it should not be thought exclusive from the psychical discretion of human nature as well.

All that Darwin needed to point out to mankind was that it was a part itself and therefore consisted of the evolutionary progress of life towards a freeing of the latent potentials within itself. "Survival of the fittest" does not embrace the

noblest aspects of humanistic nature; for many great minds reside within a meeker frame. And of those meeker still in mind and body there resides the impetual chance for the strong to find within themselves the propensity of mercy in man, to aim their efforts and their ideas towards freeing from others still the most latent potentials that remain handicapped through the rending of compassion.

May this become now “our intellectual patrimony,” the devotion of man in the university of understanding.

DIALECTICS –

The science of the mind and its nature is succinctly the origin of Ethics. Progressing outward or from this study’s nucleus thus disseminate all of man’s dialectical studies; including:

- Theology (the struggle of ones humanity with his nature) – Cosmology (aesthetics, or his visions of naturality) and – Psychology (the agreements & disagreements of nature) which therefore spawn his various idealities of thought.

As the predicates of any question begin in generality and lead to specifics: so as well the workings of mind.

With an understanding of the unconscious precepts of mind there brings about a knowledge of self which elaborates an understanding of another’s life / their principle motivations.

When one can perceive the dynamics of other’s selves one may perceive the dynamics of a higher self. – By understanding the self internal one may aim to perfect the self external: a universal perfection.

- Poetry contains the *body* of this model dialectic.

- Philosophy contains the *mind* of this model dialectic.

For philosophy is poetry held to a higher decree. And poetry the dynamical philosophy of a working toward a more personal acquaintance with understanding.

ON MAGIC –

Since the very beginning of man’s ability to think he has contemplated the nature of himself and the world and he has rationalized this in the concepts of Magic. Through magic he built the constructs of religion; and through religion he clings to the remnants of whatever poetry he may once have possessed.

Intuiting mind at work and realizing that this is rudimental understanding lends human garb to nature. Seeking influence over nature by conjuring his will in imitation of the act and the principle, the sympathies of cause and effect are portrayed through the panoply of dramatic recurrences, staged usurptions of

imagination over sovereign possibility where misconception and acquaintance conspire congruity.

– This is the true source of Magic. All thoughts being reflective, many early ideas of causality were modeled upon that very thing which did the reflecting, which was the early mind itself. Often petty and cruel the primitive deity was reflective of primitive man. And his earliest wish was for power over forces which can aid and protect him.

The Age of Magic preceded the Age of Religion, the former desiring to control nature directly while the latter aimed to control through a supernatural mediator – a move which tells of man’s rebellion against nature by employing a power which he believed could be coerced and manipulated. Neither gave forth real fruit aside from institut-ionalizing hope amongst the people.

By the “Law of Similarity the magician infers that he can produce any effect he desires merely by imitating it,” so cites Sir Frazer. “The savage (for the savage is to ages what the child is to years) expresses the emotions produced in him by surrounding objects in a similar manner; and language and gesture, together with plastic or pictorial imitation, become the image of the combined effect of those objects, and of his apprehension of them,” so Shelley informs us.

It’s no wonder, why Socrates in his utopian Republic would outlaw the poets, who by employing man’s innate concepts of magic, seed the minds of the many with false representations. – To cull from Plutarch: the Gods, when poets use their names “understand by those names certain powers of which the Gods are the donors and authors, they having first led us in the use of them by [the poets] own practice.”

The contagion of primitive Idolatry charms covetous people into the most unspeakable acts desiring to ingratiate themselves to God for their personal benefit and for the destruction of others. Bibliolatry is the chief totem of this magical enterprise. Signifying both hope and atrocity while condoning the injustice of unlimited savagery, the age of magic culminates in a messianic period. One event seemingly following another, the magician’s progress finally terminates as the modern terroristic phenomenon being directed upon the West today mirrors the messianic events that also plagued the ancient Roman Empire.

Fearing the calamitous forces of nature, man “knows himself to be powerless in his particularity.” Nature’s indifference to man therefore renders man’s will magnan-ymous by the mere range of his proclivities. Grasping at the elements that control nature, desirous men imbue these articles with spiritual affectation,

appealing to an absolute will. To the faithful, God's will directs the movements of nature, its battles, its hurricanes, its earthquakes by divine whim towards those that please or anger him. Likewise, this will can be delivered according to a man's sentiment who thinks himself a soldier, or missionary of his God; and it is through the concepts of magic that this emissary operates. Without material to fashion the implements of God's will, His benefit, or His destruction, the powerless man uses prayer as an invocation of His magic.

THE WORD –

Before we knew the thing we called *Ourselves* – “Mind”
formless and without consequence – There came the language of magical persona.

Where in the center of it the eye marked all about and called it by name.
Likened sensation w/ broken branches – the finger of God reaching straight down into the roots of the clouds / their warm & swelling walls – to split the Word from its diaphanous wings.

Now – w/ soles blackened / the garden bare and washing amongst the shards and ruins of mountains from the high meridian – the 4 pm sun breaks the high-water mark of the doorway and the quick clamor of black-eyed children flicker across the scattered walls like colliding rivers in the white day.

– They dread not this nothingness of Time.

– They are symbols suggesting light / the delicate rime in the hard centers of our bodies.

They whisper to the silent earth: I am flowing.

To the flashing waters say: I am.

SAVAGERY –

I.

Ritual, and habit in general, oblige the mind with a compulsory series of acts that only appear by their practice to insure the sustainability of the identified subject; it is the obsession to which the ego sacrifices its moral means.

Sensing something inherently lacking within, primitive people conform to certain psychological laws which they learn and imitate from their peers. They desire what other people are perceived to desire, they think as others think, and therefore they do as other people are seen doing. This “mimetic character of desire,” as Rene Girard called it, is a

contagious deceit of identity, very akin to the tireless maxim of “monkey-see-monkey-do.” However, mimicking another's desire too often creates an unchecked aggression which eventually leads to a sacrifice of the Other.

Somewhere in our vast archaic past, one comes to realize that such a sacrifice of the innocent quite likely provided a key impetus in the savage civilizing into an intermediate form of humanity, but it may also remain a key preventative in man's progress to a higher self, as humanity remains bound to the savage proclivities of a primitive character.

Finding disappointment in the continuous savagery of mankind, its bloodshed and its blaming, while being forever taught that religion unites mankind by some "ultimate reality" (all the while witnessing that it certainly does not) one is compelled to confront the stark facts of religion and its origins in human culture.

The root of the Greek word for myth, *muthos*, is *mu*, which means to "keep secret." The word "religion" originates in the Latin *religare*, which means to "bind back." Therefore, it may be divined that religion is dependant upon keeping its adherents bound back from discovering its origins.

Having an epistemic rationale, many have a great need to learn of their origins and so an investigation into the genesis of religion becomes an important issue when one wishes greatly for understanding in one's life and world.

The literary critic Rene Girard, through the study of great works of literature, has written an elegant deposition of the origins of religion in the archaic ritual of the scapegoat.

Comprehending this is essential to understanding religion, how one may benefit of it and how one may fail it.

Human beings, like other hominids, inevitably imitate one another, and this mimetic-desire is a "kind of nonconscious imitation of others." The imitative act is ostensibly linked to a desire to acquire some object in the other's possession.

Our desire for a certain object is always provoked by the desire of another person (the model) for this same object.

Through the object, one is drawn to the model, and it is in fact the model who is sought, his prestige conferred through ownership. A rivalry ensues and violence surely follows. – One has likely seen children acting in this invariable manner. – Unchecked, chaos erupts. Rivalries engender new rivalries and the object of contention is long forgotten, all that is desired is the prestige.

Only a sacrifice by someone can alleviate the situation. The two rivals are often united by a third party who is innocently brought into the conflict and heaped with blame.

Through mimicry others still are brought into blaming the innocent, and the

only relief for the heightened state of mimetic-rivalry is the sacrifice and death of the scapegoat, which thereby provides an antidote for the chaos. Social harmony is restored and the scapegoat is considered a sacred sacrifice for the benefit of the whole. Tales are invented which mark the event, sometimes becoming elaborated into great and metaphysical epics. However, resentment still lingers as a muted desire for revenge; and in time, the same tensions flare up again as the whole process starts anew.

It is resentment, that smoldering desire for prestige which no sacrifice can quell, which often turns the sufferer to seek out yet another person to blame and scapegoat, turning the stories of the epic sacrifices of the past to its own use.

The victimization process might well be the “missing link” between the human and animal worlds. In *Things Hidden Since the Foundation of the World*, Girard’s theory evolves into anthropological concerns, as he writes: “human nature remains alive and is to be asked and answered in the domain ... of the origin and genesis of signifying systems, which in the life sciences is the process of hominisation.”

However, as is seen in the behavior of the higher apes, Hammerton-Kelly writes in *The Gospel and the Sacred: Poetics of Violence in Mark*: “animals have instinctual braking mechanisms that prevent the rivalry from be-

coming group-destroying violence. The weaker animal surrenders and patterns of dominance are established; subordinate animals now imitate dominant ones in non-competitive areas, without acquisitiveness. Animal mimesis is closely tied to the object...and does not develop the metaphysical dimension of a struggle... that human mimesis does.”

II.

The tragic-hero and the criminal represent two perspectives on the same vision. The tragic-hero upsets the social rules assigned the individual, but his actions are heroic, however, if, by their intent, his suffering signifies the reinstatement of those rules. The criminal represents the same upsetting of social rules, but as an evil, often representative of the same egoism within any one of us, if we are unsympathetic to his intent; while his corrective punishment corresponds also to the same rectification as the hero. The popularity of their dramas in popular culture reflects the way one perceives or condones the actions of the tragic hero or the criminal as ethically justified, recalling the morally dichotomous aspects of our unexamined unconscious.

It is said it is “the conflict of guilt which fulfills the commands of the gods to

man,” his unconscious warring of good and evil, as animal of nature and civilized human being. For man alone possesses the inner judgment of his own guilt and no moral code exists that will persuade him egoistically in the matters of conscience. That moral men are ethically consistent arbiters of justice is often a myth.

As myths are, more or less, faithful mirrorings of the entire life, feeling and thinking of man, he therefore makes often a disparate party to bear the punishment of his own desires.

Where in one instance the party is deemed a hero, he is in another an evil criminal. By transferring his own guilt or guilty impulses to one, a scapegoat, man uses this timeless

and magical conception of providence to symbolically wash his own hands and conscience. Not that the smear of evil is actually cleansed, for what is done remains and is consequential, but that his own guilty mind may continue on with his life. Throughout history many persons, heroic or criminal, are at times granted or refused pardon for the same actions.

In his book *Scito te ipsum* or, *Know Thy Self*, Peter Abelard argues, as Will Durant elucidates, “that sin lies not in the act but in the intention; no act – not even killing – is sinful in itself. So a mother, having too little clothing to warm her babe, pressed it against her bosom and unwittingly suffocated it; she killed the thing she loved, and was properly punished by the law to make other women more careful; but in the eyes of God she was sinless.

Furthermore, that there should be sin, the agent must violate his own moral conscience, not merely that of others.

Hence the killing of Christian martyrs was not a sin in Romans who felt such persecution necessary to the preservation of their state or of a religion which seemed to them true. Nay, “those even who persecuted Christ or His followers, whom they considered it their duty to persecute, are said to have sinned in action; but they would have committed a graver fault if, contrary to their conscience, they had spared them.”

This is an ordeal of conscience, which can be witnessed in the primitive customs of base cultures and also in the psychology of the neurotic or the sociopath. The reproving judgment is distinct in human beings because it is inculcated at the very youngest age by our greatest exemplar of this censure: the Father figure. How guilt affects the conscience is very early conditioned. As Dr. Lawrence Kaplan asserted: “Punishment is projected out from the inner voice of judgment upon a devil or object. The consciousness of guilt takes the form of

inner unrest or appears in a feeling of an outer conscience, a threatening someone, who may be to the unconscious the reproving and warning parents.” The transference of a fear of the parent over to a guiltless, warning other is also seen as the basis of a hysteric's vision. – It is “the parent in child life, God in the religious life, the judge in civil life which represent the restraining voice of authority.” In tragedy we all assume the office of judge and allow the hero to perish because he embodies our own wishes. The actual ordeals which the hero/criminal must endure to reach his salvation/restitution are often depictions of a course of internal aspects of our own individual desires as they conflict with those of the mass of society. This is the foundation of all laws. But left to the discretion of man alone, without these social constructions to rectify his ills, man will expunge his own conscience by the easiest means available: by transference upon an, ostensibly, guiltless party who is only doing as any other man who has known or desires freedom would do himself.

Evil is the savagery of a man who refuses to know himself, or refuses another such an opportunity; it is simply the fear in man allowed to run unimpeded through one's own understanding. That one sees another as an unknown and inherently different from oneself produces an unequivocal fear in oneself.

In this way moral men are most hypocritical: by persecuting others for acts they have themselves committed, often to the praises of their peers. Through the implementation of a scapegoat it is not the criminal that is punished but the obscurities of the crime itself, for these crimes are often actions perpetrated by one and all of us throughout history without our true subjection of their basis. The perpetuity of the ills that continue to plague mankind will never be eradicated until mankind can see guilt as it exists in the modicum of his own acts; see his own unconscious at work; and view the reality of sin and evil objectively as it pertains to the lives of oneself and

one's fellow men. For our true guilt is more often never inculcated but transferred to an entity that will not courier the actual sense of dread which the evil act itself should always, if understood, bestow.

THE RETURN –

The Return or the always repeating habit of lifetimes – this familiarity with course and correction / or no correction made over centuries by the ancestral and daily toil of existence.

The Oroboros snaking around to take of its tail.

If one were to be given years to relive again, would one still not make the

same decisions / the same mistakes over and over again if one were indeed true in character?

Aum is the beginning, and Ω is the final utterance / the Resistance said Ohm at the gravesite of Kaspar Hauser: *Über Mann ist eine sehr starke Kraft*.

The power of Time in the *Old World* is pulled through the body like water through the vegetable plant in countless multitudes (Their chorus should be heard and not read) chanting:

Oooooooooooooooooooooo-mega!

Oooooooooooooooooooooo-mega!

PARADOX –

The idea of fate is the human consciousness framing mortality in ego; that is: man by language is a reflexive creature which supposes an Other that is a judicious and subjective witness to one's life and therefore objective to one's id – the moral writ by “my God” a divine author who predestines one's life in fate.

This predestination supposes a divine moral / a conflux of the several rhetorical modes constructing mor(t)ality.

This authorship / or authority as the medieval theologians defined the arbiter of truth / is perceived the divine architect of one's personal destiny. However: by free-will man options the story of his own life to do as he so chooses – which is the entire crux of secular morality. By this reasoning then “free-will” equates in theological respects to “pride”, a sin defined in heresy.

This is the proto-paradox of all human life.

HOMME DE LETTRES –

Heaven is in your mind. This is the lure of the intellectual to the savior discovered in the Word. It can be found readily in the pages of Kafka, or Walter Benjamin who each knew that to work for money was the quickest way to moral suicide. Anybody can make a buck; but to distill out of pure nothingness the gist of human existence is an occupation which no manual labor can measure, for it alone reveals and illuminates the hidden God. All else seems mere animal habit, a station which equates to living hell for the *homme de lettres*. Hence he is the ultimate rebel from the limitations which the purely physical life imposes upon him. By eschewing his assimilation into the herd he at last feels himself human, free, at peace with the dangers of death which stalk every one of God's creatures.

IN RUINS –

With a little effort the design of the complex constellated out of the chaos of rubble and ruin and took on the likeness

of an ancient community, just as the stars above had once seen their random displacement marshaled into patterns recognized by any human experience. A place where the origins of much knowledge likely took form.

The Doctor described the remains of its various structures and their functions. To the left appeared the remnants of a once proud and excellent library whose “walls had ensconced the repository of learning and discovery that was the hallmark of the site in its time.”

Further along the ascending features of a small theatre were seen hewn from the stone of a hillside. “Oratory and drama”, the Doctor related, “here portrayed the novelties of experience and discovery synthesized into form and structure which an audience could enjoy and personify.”

The theatre and library provided the community with its surest ideas and concepts; places where nature could be assayed peacefully in all its order.

“Yet, this is where, too, the demise of the community was first engendered; for the people here had not a myth nor priesthood to discriminate what should be held true apart from the many things that could be learnt.

“Simple idleness amongst these fellows became their habit.

The humane art of solitude then dispersed the lot of them to follow each his own particular and lonely way; abandoning, somewhere along, this place in order to seek their deaths elsewhere.”

The air swirled about the fallow grounds. Grains of sand blew restless and diffusing, dismantling now the last of the several remaining structures until in time no semblance of them could be discerned.

The Doctor turned then his gaze to the lofty darkness settling over the site and, tracing in the sky with an aged finger, he detailed the vast concerns of the twinkling stars as they appeared above.

BIRDCAGES –

“A cage went in search of a bird,” wrote Franz Kafka.

And that is to say, as Socrates might concur, that the mind of a man went in search of knowledge. However, the notion of knowledge can be quite deceptive without the equity of an accounting of it in example. As the young Theaetetus plainly remonstrated: there may be forms of ignorance flying about as well.

To couple what one is aware of by witnessing it in example to what one has not witnessed, but perchance has heard rumored of, is mere opinion. And to opine is to desire for that which one cannot possess. *For it's not things which trouble men but only their opinions about things.* The flight of one's mind possesses nothing until it finds a perch upon the still, patient opportunity to

witness, which is a state of becoming distinct from the motive of being occupied by the opinions of the world.

THE KEY –

In Weimar: where Faust applied the creativity of the poet to all things “an elemental entity” – von Goethe the great idealist envertebrated the final key to the skeleton of imagination’s universe. – Before science locked away God in the prison of fate so seldom read.

There is nothing left which judges a man for his hope else his actions / for this is the unfathomable *Doubt which grows in knowledge* which is more empathetic than one might realize / understanding the phenomenology of nature’s poetic gifts.

Put yourself in words / in the philosophy of yourself as you experience the living. – Light gardens these pages with the same slack dignities afforded the lesser deities.

ANGELISM –

Angels (ἄγγελος) it is reported, are the messengers of God.

– Those winged creatures that have been popularly depicted as angels are not these but seraphim and cherubim. The wings seen to adorn the angel are symbolic of the heights from which angels descend to inhabit the level of mankind, and are a later addition to the vision.

Bahá'u'lláh considered angels as "those holy souls who have severed attachment to the earthly world, who are free from the fetters of self and passion..." Affecting a direct, mystic relationship between the human and the divine, they rise above the ordinary limitations of men who employ the intermediary of religion to shepherd their transcendence.

In the world of Action, the burning of youth (the Becoming as Heraclitus put it) is the intoxication sensed in the vision of one’s own soul as it is engulfed by the desires of temporal life. The fight for one’s survival in this world murders the spirit as one is forced “to become a man.” The realization that he is of a bestial nature drives the seer to affect a change in himself which might elevate him again to the angelic. Poetry is a method for this mystic change.

In the Catholic faith Saints were afforded this higher status, promoted to angelic position often after being martyred as criminals by the laws of man. However, the Protestant creed doesn’t produce this mystic quality in people, and by severing its faithful from the poetry of God, never will.

SPINOZA –

“What is?” asked Spinoza to himself one peaceful afternoon. “Substance,”

his mind replied, “its attributes and modes.” – This is not necessarily simple matter as one might immediately perceive, but *Substance* / more readily *Understanding*, or that which “stands beneath” in Nature.

An idea coming full-circle to that original idea first formulated in the concept of *Nous*, the diligent thought of Spinoza echoes the ancient philosophies first called out two millennia previous and heard again across those many years of dark, deistic ages. – The physical and mental worlds exist as One in that the physical nature of the universe and its many things are materialized and governed by elemental understanding through Laws that can be observed (and sometimes manipulated). It is this understanding that enables the physics of natural things which conspire together in their many particulars to manifest the material universe. A Body and Mind existing in synergistic being.

Its laws Spinoza perceived ethically and deterministically without personification / but manifold and harmonically together.

God is found here alone and equates in human terms with Comprehension. *De Quinta Essentia* – the fifth essence /

ordered progressively from experience into *ἰδέα* (idea).

The Creator is the general natural law of comprehension and “It” has no personality. – All things exist within this harmonic unity. As all nature is physical *organology* made sound by understanding.

The result of this reasoning opens many fascinating ideas.

Most obviously it proposes the idea that Good and Evil exist relative to the subjective personality and not so in objective Nature. – The ethics of man may not necessarily be the ethics of God / Nature but perhaps are simply the inclinations of self-preservation.

MONTAIGNE –

When the essayist Michel de Montaigne arrived in Rouen in October of 1563 – he had already seen enough of the confliction between reason and faith. It was an unclear argument thought he: if a man’s reason made him any better than the beasts / that blood spilled was partaken “of

the divine mind and ethereal breath.” – The break from the revealed law had been made and could no more be reapplied than the autumn leaves of the Andelys to the majestic oaks of Eure.

The Catholic rapier was not so tolerant amidst the powder-kegs of the masses as would the privileged Michel have cared to admit. – The Fall was now about him and in the reflections of the Seine the sky itself was moved as if *a man of*

understanding had lost nothing.

ENS REALISSIMUM –

“All reality includes existence;” states Kant, “*existence is therefore contained in the concept of a thing that is possible*”.

The impression upon the mind of any intimate knowledge outside of the self is wholly idea and by that nature idealism. The ideality of this is by its constitution an extension of the essence of the reality of the thing-in-itself: the “*whatness*” inculcated by the *Wholeness Harmony* and *Radiance* of the thing.

Consider these lines of James Joyce as he references Thomas Aquinas contemplating the aesthetics of beauty – consider them so that with an understanding of aesthetical dynamics one may perceive a better working of one’s own mental quintessence.

“An aesthetic image” Joyce relates “is presented to us either in space or in time. What is audible is presented in time / what is visible is presented in space. But temporal or spatial the aesthetic image is first luminously apprehended as self-bounded and self-contained upon a background of time and space which it is not. One apprehends it as *one* thing: one perceives it as *whole* – apprehending it as Wholeness.

“One then passes from point to point led on by its formal lines: apprehending it as balanced / part against part within

its own limits. One feels the rhythm of its structure. The synthesis of immediate perception is followed by the analysis of apprehension. Having first felt and understood it as a *thing* one then apprehends it as *complex*: multiple, divisible, separable, made up of *its* parts. The result of its parts and their sum: Harmony.”

Finally one arrives at the “perception of its Radiance”

which is the dynamic of its mental conception – Symbolic and Ideal: the supreme qualities of beauty. Its symbolism and idealism being “a light from some uncommon world of perception” – the *idea* of which the matter *is* is but the shadow / the reality of which it is but the *symbol*. By the artistic representation of the thing a force of generalization raises the conceptualization of it to the aesthetic image of a *universalized* one / makes it outshine its proper or common conditions. This is Radiance.

When one has apprehended the thing as one thing and have analyzed it according to its form and apprehended it as that thing which it is and no other: the radiance of it shines through as the *whatness* that it is.

The essential quality of being is apprehended by the imagination and is

therefore the toil of the Artist and his milieu of mind (Muse). This is the supreme quality of the Spirit (linked by Medieval Scholastics with the divine mind of an extramundane progenitor) – felt when the aesthetic image is completely conceived in the imagination. Its quintessence is a correspondent of what the philosophers called the *ens realissimum* – which is a wholly transcendental idea.

SOCRATES –

I.

Socrates knew in truth that wisdom is worth nothing / that no man indeed is wise.

Without questioning comes no answers / as so too arrive from the process of asking / but only more questions.

One needs not an Oracle to confirm what is already known if one seeks to know oneself. What one needs is only Time.

From time arises “age and hunger and sorrow” / from these arise “depression, indifference, deep thought, enlightenment and virtuous behavior.”

It has been said that philosophy cannot put food upon one’s table but it just might save one’s soul.

II.

The Elenctic, or cross-examining god, which led Socrates into conversation with those men who thought they knew something they did not was his own intuition examining the instincts and convictions of others; others who had been convinced by their own pride of accomplishment and the admiration of their peers to over-estimate themselves and their acumen on things they in reality knew nothing of.

That Socrates’ intuition was of such a lucid character makes him the earliest example of a self-critical psycholo-gist; for *psychology* is the true nature of his examination of others. And what Socrates found most penetrating is the fact that man’s beliefs in things such as justice and injustice are determined by his own laws and convictions rather than by Nature. Socrates found that in nature there is no justice or injustice, there simply is; without judgment.

Though Socrates interrogated many, finding nothing to be learned from the study of the heavens, he did not question the priests. His fatal guilty innovation was that he openly said a *supernatural* god was using him as an instrument to lead his fellow man to an ethical life. And while this (pre-Christian) conviction of his can be forgiven during an era when the investigations into nature, human and otherwise, were so infantile without system or tool as to convince him that

such enquiry was pointless; he was right to believe so, since most notions held then on nature were *egoistic* ideas

without any basis of real truth as we would later learn by science. It was man's pride and admiration that convinced man, and later generations, that the erroneous notions man held about the essence of nature, and his self, to be true.

By establishing in philosophy the analysis of *man*, Socrates began to understand how self-deceiving a man could be with his self. This is the great gift which Socrates gave to mankind: the ability to realize he knew not along with the courage to admit so in order to find out.

GNOSIS –

The conception of Christ being the material manifestation of Love is the conception of a quality (love) becoming a quantity (Christ). – As any purveyor of quality understands: this never comes without an economizing against the consequences of material degradation.

The truest crucifixion of Christ came with the persecution of the Gnostics. Replacing one's self-discovery and the conscience of truth with the dogmata of religion and the Principalities of Power. The severance of inner-authority by the external-authority of Fascism: the mind from the metaphor by the sword.

– It's swathing bandage is conservative politics.

– It's wound the inevitable tomorrow.

Truth is naked, all else is vanity.

COINAGE –

The ideas of divinity and evil are the obverse and reverse of the same coin. It is the bank of one's emotions that sets the interest of this foul economy.

This is the coin and its obverse:

If consciousness is the supreme mystery confronting mankind's place in the world and universe around him – What is the nature of the world in relation to my conscious mind?

Is it that I know and can recall all that is possible? In such a humble creature as I? The moon, the stars, the flesh, the law of life?

Where does the universe end and I begin?

Are we one in the same? Can I manipulate this relation?

This is the coin and its reverse: The Materialist when in contemplation of the nature of the world around him may posit the query: How can I make the world around me an extension of myself?

The Transcendentalist when in contemplation of the nature of the world around him may posit the query: How can I make myself an extension of the

whole?

THE EUCHARIST –

The nature of man has a split personality.

A dichotomy / A division

Posited in the dualities of the conscious and the unconscious. In the primal blood-consciousness that is inherited as animals of nature and the god-headed understanding that is mind-consciousness.

The instincts of the blood belong to the dark antecedents of our natural history.

The Fall – what the Apple of Knowledge lent to man were the preternatural powers of intuitive Understanding.

The Fall according to mythology: is that coming into an understanding inculcated as self knowledge once Eve bit into the apple / thus initiating the understanding of the blood by the mind in self-consciousness.

This divisive duality of the psyche is the “truest meaning of the cross symbol.”

The Eucharist– “Eat the body and drink the blood... Devour yourself and God knows what you’ll know / what a lot you’ll be conscious of.”

The atmosphere of all scriptures is played out in the antagonism of this dual nature.

DOUBT –

Dubito ergo sum.

“By doubting we come to questioning and by questioning we learn of truth.”

Yes and No. *Sic et Non.*

Commingled are these elements in our nature / the fixed alphabet that spells out the material universe / experiences understanding and intuitions:

by History – the memory of man;

by Poetry – his imagination; and by Philosophy – man’s power of good reason.

As some consider all existence is contemporaneous / or the vital exegesis of a temporal deterministic plausibility: Confronting instinct with intuition divines their interpolations with the realized and present moment. – Through the feeling out of one’s own Time by Difference, Identity, Motion, Rest, and Being, one comes to combine their interpretive representations and retain the countenance of an everlasting visage. Whereas God inspires change in the world in order to purge it of its evils.

There is but one Platonic conflict residing within every human heart –

between the rational and the irrational.

Est et Non. Yes and No.

Cogito ergo sum.

IMMORTALITY –

The error people make is that they perceive immortality as being akin to a physical destiny attendant with the ego, or personality.

The goal of immortality is more likely achieved when one's vision is so great that the body and its personality no longer frustrate the view of the eternal.

Living jealously in the now gives people the impression that the spirit is commiserate with the personality. – A better view might be that one should by end discard the personal disposition of one's private desires and try to focus on the responsible agent of the idea as an objective illusory of individual existence. For in doing so the will is defeated and one becomes transcendent over the physical demands the ego holds to the now. Immortality becomes possible only in the will-less contemplation of truth / the subject viewing of itself as an object indivisible from the eternal all.

“The ego,” as the aged Count Tolstoi once told a young friend, “is the temporary thing that limits our immortal essence. Belief in personal immortality always seems to me a misunderstanding.”

In death those who still cling jealously to desire are returned again to the root / tranquil for only the briefest spell. – For desire is the chief constituent of life. In death those who pass without desire pass into comprehension / an eternal breadth of the universe.

TRUTH –

In the first century before our common era the Greek philosopher Aenesidemus put forth ten tropes that defined his skepticism of men's defining of truth, positing the

notion that man's need to suspend judgment was due to his own epistemological limitations. Contraries co-exist for the perceiving subject, believed Aenesidemus, for “truth”

varies infinitely under circumstances. Photius in his *Myriobiblion*, and Sextus Empiricus preserve the ten tropes of his argument as follows:

1. Different animals manifest different modes of perception;
2. Similar differences are seen among individual men; 3. For the same man, information perceived with the senses is self-contradictory.
4. Furthermore it varies from time to time with physical changes.
5. In addition, this data differs according to local relations.

6. Objects are known only indirectly through the medium of air, moisture, *etc.*

7. These objects are in a condition of perpetual change in color, temperature, size and motion; 8. All perceptions are relative and interact one upon another.

9. Our impressions become less critical through repetition

and custom.

10. All men are brought up with different beliefs, under different laws and social conditions.

After more than two millennia, so very little has changed in the common-man's conception of truth; for truth indeed is a construct, as too his memory of things become colored by newer impressions. Aenesidemus' point is that Truth is a *process that happens to an idea*; and the determining results seen gained by that process is how it *benefits* a particular person or people. Most pointedly are man's conceptions of "God is Truth" as diverse and local as the zeitgeist (or spirit) of the moment and circumstance of the people and place which men form their own construction of such concepts; hence the diversity of creed and prejudice.

SEED –

Max Müller, a pioneer in the discipline of comparative religion, had a saying: "*He who knows one knows none.*"

By which was meant he who is familiar only with the doctrine of one religion fails to understand the deeper meaning of one's own tradition. Breaking away from the bigoted exclusivity of one's own faith or school, it's necessary "prejudices and preconceived opinions," one eventually realizes that the divinity of *Thought* forms the perennial basis of all religious concepts one might ultimately know as God.

"*Everything is seed*," states Novalis. To be found developed in every religion are the rudiments of a universal philosophy that places man's ultimate ends in the exaltation of life and mind. The error always made which begets a bigotry that denies all other's but one's own faith is the belief in a singular metaphysical entity subject over all substance that is exclusive to the adherents of a particular creed. Historical and cultural contexts create the various, equally valid, religions which are divided only by the egoism of bigoted self-servience and not the complete universal understanding that lies germinal in all methodologies which have developed from Pantheism through Hellenism through Hinduism through Buddhism through Christianity through Islam and finally through Science included.

AMOUR –

“Love is like holding a wild bird in your hand.” – The sun counterfeit inside the nut’s shell. Like the apotheosis of a dream in the sunshine of our youth ... “near and hard to grasp” as the Apple of mine eyes – which is an original Truth whispered softly in the cup of your ear.

Being at odds with appearance / carrying forebodings late into life – I hope for the cure: What mystery dwells in those winter tones. Patience. Charity. *A word which, perhaps, says the unknown that is at work in the meaning I allow to unfold.*

ALMA –

I saw you in an apple orchard – *Bold as Brass* – If we can believe the newspapers had turned you not unseen to resemble their faces stained with red.

The men / The mothers.

From time to time the pandemonium standing white in the middle on the 4th of July / paring the fruit of my mouth.

The light was written upon your body – *A white blade upon white skin* – traced in a red circle.

ON NATURE –

“Everything that exists is rational,” famously stated Hegel.

And though this does not extend to notions of fantastical belief, it does extend to possibilities not yet realized.

Therefore, idealism, a notion not yet realized, is not irrational; just as a fantastical notion, believed in but not real, is not rational. Nature and the supernatural are exclusive notions as reality and fantasy are to one another.

However, *overcoming* one’s nature, that is one’s natural /

animal habits and limitations, to aspire to a being of existence greater than that witnessed by bestial nature, one does achieve an ideal position which fantastic supernaturalism points one’s way towards. Thus, Hegel’s famous maxim is taken often in error, as the philosopher had no

idea of where revelatory understanding might take mankind in the future. Science and technology reveals aspects of nature, both interior and exterior to humanity, that fantastic supernaturalism and idealism should be seen not as disinterested exclusivities, but symbolic exercises of the inclusive *future strength* of humanity.

There is no better definition of nature than the one put forward by Mikhail Bakunin:

“I could say that Nature is the sum of all things that have real existence. This, however, would give an utterly lifeless concept of Nature, which, on the contrary, appears to us as being all life and movement. For that matter, what is the sum of things? Things that exist today will not exist tomorrow. Tomorrow they will not pass away but will be entirely transformed. Therefore I shall find myself much nearer to the truth IF I say: Nature is the sum of actual transformations of things that are and will ceaselessly be produced within its womb. In order to render more precise the idea of this sum or totality, I shall lay down the following proposition as a basic premise: Whatever exists, all the beings which constitute the undefined totality of the Universe, all things existing in the world, whatever their particular nature may be in respect to quality or quantity - the most diverse and the most similar things, great or small, close together or far apart -

necessarily and unconsciously exercise upon one another, whether directly or indirectly, perpetual action and reaction. All this boundless multitude of particular actions and reactions, combined in one general movement, produces and constitutes what we call Life, Solidarity, Universal Causality, Nature. Call it, if you find it amusing, God, the Absolute - it really does not matter - provided you do not attribute to the word God a meaning different from the one we have just established: the universal, natural, necessary, and real, but in no way predetermined, preconceived, or foreknown combination of infinity of partic-

ular reactions and reactions which all things having real existence incessantly exercise upon one another. Thus defined, this Universal Solidarity, Nature viewed as an infinite universe, is imposed upon our mind as a rational necessity...”

Although Bakunin vehemently lobbied against the state as a concept of control, he did understand that liberty was penultimate in conception with cooperation. And by this it should be understood that the future strength and freedom of humanity can only be realized by a coordinated and essential effort which advances, supports and protects the concerned individuals, research and industries which enables humanity in the transformations that are possible.

The antonym of this future freedom issues from the fantastical conceits of those who work to deny that man can overcome his nature, that men are forever corrupt and sinful – which is a state of being he will always live up to if he is conditioned to forever believe that his own super-nature is corrupt and beyond him.

CONTROL –

Control by use of violence is an obvious act / control by the threat of violence is a less obvious but more pervasive an act.

Control by the threat of violence is *coercion* – an act contrary to peace and freedom. It turns words like “peace and freedom” into euphemisms of coercion by positing in peoples mind ideas that these terms are absolutes / whereas most societies have their own impressions of what constitutes these conditions. Provincialism obscures one’s definitions of these terms.

Coercion through the threat of violence restricts freedom like collectivism threatens the individual. Coercion relies on aspersions of the facts and therefore annuls rationality /

commissioning the individual to control.

Many institutions in this world co-opt the mechanisms of control and coercion to make the individual do as instructed. Most all of these institutions are strongly criticized for such behavior. But religion and the church, which employ the greatest of violent threats: hell and the apocalypse – are considered sacrosanct and beyond criticism.

LEVIATHAN –

The last of his kind sat huddled near the fire and stoked the coals with an iron poker. Outside the winter wind blew through the barren trees of the orchard and whistled down the flue, its shrill voice articulating vague memories that washed upon the deserted shores of his imagination. At one end of this diffusing body a figure appeared out of the darkness and approached the dancing flame, passing from the ebb of shadows and into the wan light of the room.

The last of his kind welcomed the visitor with the familiarity of old acquaintance and the two began to talk, spinning strange tales from lonely hours.

“You really think you can make a sailor kid, you’re white as a lily again,” spoke a grizzled old voice.

“No whiter than you old man,” the kid replied jokingly. “I thought you had departed for the grateful dead.”

“I’m feeling better now as you see. My scruples return to me now and flow free as a cleaving from a prow.”

“That’s good, old timer, I was hoping you’d tell me more stories of the sea, that is if you’re feeling up to it,” the kid cajoled. “I once heard spoke of the pirate Ionaç being swallowed by a whale.”

“Aye, I knew Ionaç but he weren’t no pirate as you call him,” the old sailor

proclaimed with a rumble in his lungs.

“He was a good Captain, Ionaç; I owed much to him in my youth.”

“I’m sorry,” the kid replied. “So, you know the story?”

As the coals of the fire raised their furies, the last of his kind searched into its crucible for memory and speculation.

“The reflection of the sun upon the water contains in its brief glimmer a thousand of those forgotten faces,” he began. “Turning now into the golden hours, I do not ask for the forgiveness of my sins on earth, they are the only relation I have held to the present in the maw of my existence.

“Secreted away on the straights of Hormuz, the Whale ruminates on all legends and myths. – As does the great Leviathan haunt the depths of the oceans, there is it’s like a stone Leviathan of a prison, built long ago for those whom the gods had wished forgotten. No trace, nor memory, nor rumor left in those ever-moving sands spoke again of so many souls the Whale devoured there upon a vast and inward sea. ‘ *A journey to the end of the page,*’ as one judge put it. ‘ *Where a body’s sentence can feed God its time.*’”

All those in the fo’c’sle grew silent, fading into the recesses of its shadows, as the old man drew out his tale.

“The condemned therein are, variously, the offenders of faith, pride, and life but, as is most often, they are the offenders of material wealth. No matter. Here offence is met with complete oblivion. – “After all that you have seen in your young life, I ask you my friend: Between death and hell, which of these travels to, and returns from the more remote of regions?”

“There are none who tell,” the kid answered all the while knowing: “As none were known to survive this prison, surely, all hope was forever abandoned by he who entered the Whale.”

“One morning,” the old sailor continued, “those asleep in the guardhouse awoke expecting that day a contingency from Abbas. It was always the strangest sight to witness those prisoners arriving from across the desert with sacks over their heads and in-burdened like a team of pack

animals weighed down with goods for the prison.

“Boxes of irons and shackles, food and the various indulgences of the guards, the implements of interrogation and reprobation, these they carried over leagues of burning sand.

“Half dead from the journey, six prisoners are unloaded and made to stand at attention. – “You are late!” the guard bellows as the men tighten themselves like

planks of lumber banded into a rigid mast.

– Here is Ionaç and those whom the lords in Babylon deplore. One-eared soldiers and swindlers of royal trusts.

“The sun beat upon them in sinking waves of tortuous heat as those vicious and vengeful guards beat and harangued the crew with jeers of hate and petulance; a violence which blew their wizened craft only further and further into the white and shining sun. – *“As the grateful dead did drive upon the Nile the soul of their mythic king so too will you deliver yours to the bowels of the Whale,”* cried the jailers at the ragged men.

“But their timbre was much stronger than that foul gale the guards were blowing,” the old sailor recounted, withdrawing deeper now into himself, his eyes becoming dark as a blackbird revealing itself by the glow of the fire.

“When night fell they were led, chained like some terrible galloon, into the bowels of the prison and deposited into a tiny cell the size of a closet where they were at last allowed to sleep, standing up.

“In this position they were interrogated at length; battered with storms of remonstrance and rebuttal by a rotating team of inquisitors until each berated man’s tale became that of his brothers, undifferentiated. Each became now without self and without their own complexion or character: an instrument of their jailer’s vile constraint. – *“‘The deeds against those whom the gods favor, is a deed against the gods themselves’,”* the old man revealed, gesturing with abandon as if he were not in the here and

now but somehow reliving the cruel events of those long years before.

Outside the winter cabin, the flutter of crows alighting in the orchard brought to the ear the vague murmur of the ocean’s waves turning over and over a fathomless abyss. – The kid fetched a cup from the rafters and folded the old man’s haggard fingers around it. Draining the cup he slaked his fevered thirst and peered deeply into its draught.

The beams of the ceiling and the planks of wooden floor creaked with the sounds of a pitching ship held hard upon a cruel sea.

“As the guards removed themselves to the luxuries of their quarters the pitiful crew was stored away in abominable seclusion like so many brooms in a closet, their minds swept bare and clean. After time, a small window in the door was opened; water and hardtack passed through.

Enough for one is eaten by six.

“Many days passed in this way until, upon the brink of death, they were given each a separate cell, just so much bigger than the one previously held by

six. Here they were held, scuttled away in the consignment of squalor and all indifference like shadows upon the walls of that vulgar prison cave. And so they remained; and in that inex-pressible and infernal night the six of them became as one in will and movement of breath.”

All of a sudden the kid felt a great loneliness well up within himself dancing within his frame like a tallow flame held before an interminable wind. Somewhere along the horizon, amongst the solitary cleaving of those woeful wings, an ancient mystery revealed itself from the hold of infinite sands as if time knew no current, except the inimitable cadence of the words that unfurled from the lips of the old and feeble mariner.

“For in the belly of the Whale, each cell assumes the state of an archipelago, as each man stored therein becomes an island in the White Sea where the great Leviathan swims.

In all this brightness it is as if there were no sin present... For each cell formed the backbone of a man being dreamed in the strife of Time and the gods forgetting.”

SUPERSTITION –

Superstition / or its traditionalizing into religion – The efficacy of an intellectual system cemented in the concepts of elementary materialism – Ideas of causation made transubstantial in ritual / sympathetic form; as promoted by the existential conundrum: “How can I make the world around me an extension of myself?” – Is a purely subjective condolence rooting in the cellar of an insulted spirit = the fear of sterility. An anxiety no shameless act of worship can ever appease by mere sycophancy alone.

Stripping away the coddled leaves of phenomena’s poetry I imagine the synergetic Sephira of catalyst and cause not unlike a juvenile mouthing the sounds of an infant.

WORKS –

To see the work of God one needs a third eye, an eye apart from oneself. Though this can most readily be perceived as a tool – it is the whole of experimentation as well.

What the progress of men to rationality unveils is that there are several degrees of reason which the mind must arrive at where-then the cooperation of reason in common-sense, reason in society, reason in religion, reason in art, and reason in science, might together elevate one’s thoughts and actions to better heights. History shows many suppressed assessments of nature finding

reappraisal and ful-

fillment when the restriction of ideas is lifted. Copernicus, it is not very well known, followed the ancient lead of Aristarchus of Samos, the Greek who developed first the heliocentric theory to no avail some eighteen-hundred years previous. With the 1543 death-bed publication of *On the Revolutions of the Celestial Spheres*, Copernicus provided a deadly blow to stupefying superstition, annihilating once and for all the fallacy of pagan astrology. The astronomer revealed, like Columbus, a long concealed compass of considerations. It was not that these discoveries were expressions of entirely new ideas. It was the ideas of men, as Burroughs explained later, in contrast to the dogma learned and espoused by their theology, that although the people who lived upon the coastlines may have *believed* that the world was flat, they *knew* that the world was round; as anyone who has ever watched a sailing ship disappear below the distant horizon will readily agree. What separated men in the past from the true knowledge of the world were merely superstitions imposed upon him by the principalities of power – or those who of more feeble mind employ to do their thinking for them. It has been a slow, but steady divorce from the shadows upon Plato's allegorical cave, and the romance with fact is still fresh and invigorating for whoever may venture an acquaintance with those lovely creatures passing before the flames.

In surveying the history of scientific insights, one discovers some gist of modern advancements in thought (ideas such as evolution, if we can begin arbitrarily with the notions of Origin) in a few fruitful ideas which were being intuited, though impeded, by mysticism in the rare and marginalized pseudo-sciences of occult philosophies. Ideas which are being fully explored now by rationale and science.

One can imagine many intelligent men of antiquity (let us put the wise Protagoras in our mind's eye) amongst the common rabble witnessing phenomena, conjured primitive displays of forces (magnetism, being not unknown) and

admitting what they saw was not magic, or the works of gods, but instead the natural results of parts acting together.

And as the Athenian crier made his rounds through the ancient city calling for the skeptical work of Protagoras'

honest doubt to be added to the ashes, many men there I envision were afraid of what they saw and did not understand. Shunning such displays of a reasonable

nature as magical and evil, they echoed a call for irrationality that calls out still today: the message read between the lines of all ecclesiastical rhetoric, that “Man is the measure of all things.” – Later these judgments colored most existential questions in reactions to this original fear; their interpolations have read far into Christendom.

The modern sensibility perusing the esoteric Rosicrucian texts finds, however, that the slow progress of many difficult ideas were being obscurely worked on for centuries in clandestine laboratories and “terrible evenings of study” until reaching their resolutions in modern science. What one finds in these searching speculations is a labored working out from the delusions of superstition and theology to a real philosophy of Nature. The occult experimenters who arduously developed the sciences in secret made some surprising achievements in thought.

Mysteries which, when untangled from the knots of religious myth, yield startling revelations surprisingly well-developed for the insipid techniques once employed. And if their writings appear today at many turns fantastic, consider then that experimental sciences as known today are a very late development which only technology better affords, whereas in earlier times our inquisitive labors had no such advantage.

A concerted effort was long exerted to thwart the advancements of man’s reason. Like a “Dome of many-colored glass” the priests built a world of amazing beauty and poetry, yet they had not their hemistiches quite in order to assemble a lasting illusion, for once the mind had grasped

the hammer of Reason: the dome soon was attacked. And from the shards of the shattered bulb science found the impetus for a whole new particular of the idea.

In Max Heindel’s “Rosicrucian Cosmo-Conception” of 1911, the author details some of these collusions and lights upon obscure aspects of a nature only previously surveyed by the cabalistic scientists:

The grotesque and impossible manner in which the separation of the sexes is said to have been accomplished (as described in the common versions of the Bible and, in this particular case, in the Masoretic text also) is another example of what may be done by changing vowels in the old Hebrew text. Read in one way, the word is "rib"; but in another, which has at least as good a claim to consideration, with the additional advantage of being common-sense, it reads "side." If we interpret this to mean that man was male-female and that Jehovah caused one side or sex in each being to remain latent, we shall not be doing

violence to our reason, as we would by accepting the "rib" story.

As a cursory beginning investigation into our notions of Origin, what one reads in this myth of Adam is that being termed a “man” was in truth not the figure of some particular fella, as would the lessons espoused from a pulpit might intone, but instead some distant individual in that long becoming of species who instinctually rose from the primeval, womb-like seas and made its way eventually into a man (the DNA of a simple sponge being found in all creatures). Such a question as: “where did we come from?”

has always been a very primary inquisition, some answer obviously had to be provided, whether it possessed fallacy or not. Today the reasonable mind might better frame the advanced view that the original Adam and Eve were more likely of some strange and primitive life that ages ago split into a distinctive male and female from a once unified species, and not some fully formed man and woman as does

the myth relate.

Clearing away the obscurities of the subject from the brevity of human life, and seeing how the diversity of our enterprise occasions examples of confounding extremes, today one envisions the origins of primitive life as being quite exotic from our own in many ways. One might discern the *Neotenic* residues of infantile hermaphroditism and gender obscurity lending also to the ideas being derived at by this intuitive science. One asks: Could natural errors in prenatal selection along these lines also explain the homosexual tendency? Demonstrating the ambiguities of specious will in nature one might concede any number of conditions to be not at all a moral dilemma, or lifestyle, if one removes them from the, ostensibly, political discussion.

Such digressions swirl all around the progression from speculation to science. And though someone may argue that today the industries of physical science far outpace the psychical; consider the mechanical developments soon adequating a better developing of the mental aspects of our nature as well.

DIOGENES THE CYNIC –

I.

“Of what use is a philosopher who doesn’t hurt anyone’s feelings?” asked Diogenes. “It is not wisdom which the common men seek in their rare attempts at knowledge, but affirmation of what they already believe they know. And what they know is lechery.”

To which someone replied: “Is it not best to be optimistic, O wise

Diogenes?”

“Optimism is for children and sycophants,” he retorted.

“For children value only wants and sycophants want only values.”

“Then what say of divinity,” chimed in another, halting Diogenes in his tracks.

“Divinity, my friends, are mere transvaluations* which aim to affirm the hurts of optimistic men and lurch the mind of those who curry its favors.”

II.

Dawn breaks over desert sands / drifts encase the walls and furniture. “Have you been here before?” asks the imagination. “In another lifetime, perhaps?”

Outside Diogenes lights a lamp on the noonday street and replies when asked the meaning of it: “I am in search of a human being.”

“And what do you hope to find in one?” enquires a student amongst the crowd.

“The dream of a waking man,” he answers setting the flame of the lamp and returning to his way.

Throughout the market the day is very warm. Along the street, fashionable women stop to partake of the shade of a tree-line.

“They call him the Dog,” remarks a lady to her friend as the two survey the torn hem and scruffy disposition of the sage’s tattered robes.

“Are you the one, fair citizen who will lend me her bath?”

asks Diogenes of the discriminating two, gathering up the folds of his garment to present to her as some threadbare truth.

“It holds no water,” the one replies. “But if it is Time you wish to wash clean of, I have a broken old thing which you may have.”

From a doorway I watch their exchange. Nearby a merchant leads a horse before a cart of disinterested wares.

“What leads there” I ask him “the horse or the cart?”

“Parrhesia for the fodders of the Temple pyre, my good and able neighbor. Do you wish to add to it?”

“I have many such pages writ that will lend their warmth to a winter’s cold when their due so arrives. At night Diogenes uses them now to line his bedding.”

*Transvaluation of values is only the moral aspect of the method of contradiction.

“He is bitten the old sage he is” relates the merchant as he secures his wares.

“The bite of a mongrel infests his thigh.”

My mortal eye finds the seeker from across the way.

“It is the shortest path to all virtue,” I explain to the merchant. “One can carve its testament upon his memorial or better yet trace its words in Lydian sands: *Christos Oratorio* – as if it were borrowed from the death of Socrates: that atheist who said there was only one God.”

THE CAVE –

“...if he were going to see what’s up above. First he’d most easily make out the shadows, and after that the phantoms of human beings...”

– *Plato*

As the months passed and the seasons turned, the ex-priest grew to know the area and took a special liking to the rugged character of the landscape. On occasion he would spot an airplane high in the air, but he had no way of knowing what such sightings meant. In time he saw no more of them at all, and he had no way of knowing what this might have meant. He was alone and the old world was either dead or a new one was being born, he knew not which.

He nonetheless counted his many blessings: he had shelter in a cave; he had what clothes that he wore; and he could gather enough food to feed yet another. But he had no books that could be read; all those he found were not of his tongue. If he had an other, perhaps he could have taught him to read these books. But he had no other.

For hours though the ex-priest would fan through a half-burned bible writ in Portuguese and recall in its pages those passages he knew by heart. But he remembered so little by heart as each new day was passing. In time however he had learned a sort of Portuguese that he could read with, and so he spent many more hours reading this half-Portuguese /

half-imaginary language.

Many years past and he remained. He would try to remember if he had ever seen an airplane in the air. He would try to remember what had happened to the world. He now scorned to cover his body and in the cave he lived a long life, naked and warm and well sheltered. He knew now the stories in his bible by heart, and so, he would often relive its events aloud as he paced the floor of the cave as if with an other.

At night he would build a fire in the mouth of the cave which cast strange shadows upon the stony walls. It was in these shadows he saw the workings of a

world that he would live aloud in his half-Portuguese / half-imaginary language. The cycles of history all revolved therein.

And this was the new born world.

ANTICHRIST –

The Antichrist is he who believes there is an Antichrist. It is also they who, *in legion*, propagate the religious hysteria / violent or hateful attitude and general delusion that the Antichrist is a real and specific entity of evil in the universe. The Antichrist is real only in the way that Homer Simpson is real: a fiction invented by a group and given characteristics which are recognized in the several universals that comprise it. Belief is the will to make manifest.

How often in history have the people decried those who have been labeled the Antichrist? Nero, that persecutor of early Christians whose name appropriately added up to 666; Hitler is our obvious, most recent example; Napoleon; Stalin; Charlemagne; Ronald Wilson Reagan, who incidentally had six letters in each of his names. With so many unnamed assumers of the epithet, perhaps the only true Antichrist is “anyone who preaches false doctrine,” as Polycarp, the early Christian bishop of Smyrna has been

attributed as saying, and which I mean to imply the adherents of an unreasonable theodicy. For as Martin Luther said: “Reason is the greatest enemy that faith has.”

“If indeed one were to be governed only by right ideas: one would form no notion of evil,” said Spinoza in the Ethics.

The thoughtlessness of some acts and beliefs continuously baffle the reasonable mind. Associating our lowest passions with the highest ideals quite often begets atrocities in the name of God. For there are many who are not aware of their self as thinking, speaking, writing, animals of nature – those not in awareness of their animal-impulses and psychological transferences originating in their own bestial subconsciousness as they perceive themselves to fight for existence. Fighting against real and imagined foes – though one is perplexed that he has not yet seen his chief foe to be the inherent beast within himself.

The Antichrist is universally seen as a figure that embodies all sins. But the worst sin is an ignorance so profound that it begets horror in mankind. Through analysis we know that ignorance of self resides within the individual whose fears and anxieties drive him to madness. Likewise this fear and ignorance can be transferred onto the figure of another. The symbol of the antichrist forms in the cross, which signifies the disposition of one who would kill another who might lead them through understanding to their freedom.

Know thyself, states the inscription on the wall at Delphi.

Know that unknowingly one in fear of the unknown rationalizes his animal confusion into a figure that reflects the shadows of an own hidden-away self / like a boogey man in the darkness. For the animal is indeed un-sharing, mean and violent when its sense of safety is compromised – much like a man imbued with terror. The Antichrist is simply man unknowing of himself – or more specifically: the Antichrist is he who believes there is an Antichrist, for by his will he makes manifest.

APOPHENIA –

HEADLINE: “South Florida Man Finds Jesus in his Toast.”

– *First Coast News*, November 11, 2008

There is no human agency that can overcome humanities conceited apophenia, except Time. Through a subjective bias, the mind of believers will always find contrived patterns in meaningless matter regardless if any so exist or not, finding whatever one wants to find by searching the subconscious in order to work out what the phenomena being experienced actually is.

The truth is a fiction and *the world itself is a satire*. As every day men work hard to surround themselves with the implements of distraction and noise in the hopes of removing themselves from the essence of life: contemplation and meaning. They *reveal not the pretense of reality, but rather, reality as a prefabricated pretense*. It is a fine line between delusion and creativity.

Conspiracy theory, the supernatural, religion: all of these arise from man’s ability to perceive connections and patterns in reality where none so exist. Magic fascinates even though it violates our knowledge of the world.

To become trapped in this state of undiscerning is to open oneself up to a psychotic manipulation. Things that happen randomly in life are without meaning other than being bound by synchronicity; it is not the essence of faith to understand this as purpose. The inferring mind (and that is a mind being fed meanings instead of eliminating them by formal logic) simply amplifies coincidence into an intuitive pattern, assigning to it a subjectivity which is the devil to rectify in a mind predisposed to believing the world in a biased manner. It is not uneasy to understand why religion targets children to inculcate their minds with the rudiments of apophenia. What is most distressing is to realize how apophenia is often used today for the political benefit of certain parties who will use any means at their disposal to

achieve power and manipulate the minds of the adult voting public.

– *Now is the time of the assassins*, wrote Arthur Rimbaud.

For apophenia has always been the bane of human history.
And it is the role of the artist to inoculate with disillusion.

HELL –

Hell exists only in the heart of hatred / the inconsolable emptiness of unimaginative life . *Blind Love and blind Hate form deep irrationality in the most rational things in the world* as the “monster of nonsense” eats away at the spirit of humanity. – One’s continuity to hate springs not from good reason but the ill egoism of a poor imagination.

The thinking figure slips slowly to the edges of the world /
where life does not trample. Peeling back the azure atmosphere of a billion years of death and decay / the sky appears quite black even in brightest day.

Inventing hope amidst the storm of unreality requires great eccentricity and stubborn devotion. Hands alone cannot shape the memory which Time forgets to build / only our disappointment – wonder and confidence.

IDOLS –

To describe the nature of God in positive statements, one merely describes the things which gather around this nature as they are deemed positive towards our human concerns and desires. These concerns and desires are our own ideal forms, which are Idols of Truth; and these are the oscillating opinions of the times in which any particular individual lives. Even the scriptures of the Bible are merely these ideal forms, as they have always been used throughout

history to legitimize whatever self-ridden actions men gather to undertake (read here: war, and witch-hunting in a literal or political sense). The suppositions of men about God are all speculative ignorance subject to the complexities of only man and his conceits. Patriotism, honor, pride, and the like, are these various Idols of Truth that demand from their admirers always a sacrifice.

CONFORMITY –

Evil be to him who evil thinks.

The power of conformity flatters the conformist into a behavior and belief which undermines from within the palpable source of one’s humanity: which is one’s personal originality. Virtue strives to bring together rather than be all the same. Know thyself and personal doubt will not enter thy sanctity. *Antichrists, accusing angels, eternal torment, religions: these are the products of doubting oneself.* One should never compromise one’s individual soul to the contrition of the masses – for it’s the only soul one will ever possess – and when it’s gone it’s nigh impossible to return.

CONTRADICTION –

“Do I contradict myself? Very well, then I contradict myself, I am large, I contain multitudes.”

– Walt Whitman

Contradiction and hypocrisy should never be confused to mean the same thing. Contradiction displays simply the dynamics of one's individuality – the push and pull of reality and ideality. The friction between the outside and the inside world portrays a consciousness at work which has the opportunity to consider the phenomenal merits of

everything with regards to its role / its purpose in the whole of life. The dimensions of being are always contrary; they hold in them an affirmation of Self that is mobile, in sway with the Other, which identifies a sensual Union of the two, informing our developing consciousness. As we're all born to die one should not fear the death of one's Self, an Other may await transcendently upon that other side of life.

Hypocrisy arises from the anxiety of recognizing in someone else those conscious merits that the struggle from living to death demands / and denying that someone's ego the free opportunity to experience its own developing consciousness toward a transcendence of oneself.

All morality lives within the milieu of this understanding: The Other, beyond oneself & mediated through transcendence of oneself, is that entity which contrasts with one's identity. By realizing oneself within another, the subjective synthesizes with an objective consciousness surrendering itself to a higher authority of ethical being. However, “it is not a question of making transcendence subjective,” as states Levinas, but of realizing that subjectivity is “the very *modality* of the metaphysical” **I AM**. – The act of creation in one's self, reified from the free mind of another, that's what gives to the self the interior life that is one's own.

In the many varying dimensions one progresses through from the cradle to the grave, the unseen will only be proven by the seen / the isolated and the daring – where there are memories too forgotten to defeat. It is not as Lautréamont, a poet once very contrary to Whitman / but now his brother, so told: that we *die joyfully, provided no one talks about it*. We die so that we become all men.

ALTRICIDE –

Originality of character in human society receives much duplicitous talk. If

the actions and intellectual persuasions

of an individual fall within the accepted rubric of a society's notions of individuality then a conditional hospitality will be shown towards those that bend the social norms. But hospitality forms a breach in one's being.

Therefore, laws and castigation form restrictions upon how far afield one's individuality can aspire. Excluding acts that inflict bodily or financial harm upon others barred by law, individual dispensations are sculpted by social pressure and dissent by an emotional milieu of refusal. So, rarely, in a homogenous society, is the truly original individual formed who is shown an unconditional hospitality.

In the animal kingdom infanticide has been noted in the killing of deformed offspring by the conscientious parent.

In human society this same act can be seen carried out towards those individuals whom are not formed, in an intellectual and behavioral sense, in the like-manner of the social norm. This act of Altricide occurs, if not in a direct and physical manner of murder, effectuated through a denial of the original individual's alterity, or suppression of his distinctive self by acts of emotional or intellectual refusal. It denies that individual from the freedom of being one's own true self. This barring of one's access to personal becoming stultifies the self and excludes personality as if, as Franz Kafka wrote in the parable 'Before the Law': *"No one but you could gain admittance, since this door was intended only for you. ... I am now going to shut it."*

Failure, or simple and outright denial to acknowledge an individual's just particularity is to renounce that individual on the most foundational level of his existence, his Self.

Often this leads that person, if not to suicide, then to acts of antagonistic rebellion towards those who are sensed to deny him this original self. And those that confer denial of another's particular self, out of ignorance of particularity, will often look upon the contrary persuasions of the other with shades of degeneration, at times execrating the most benign particulars as perversions of character. This is a

common admonishment of the conservative mind-set that too often designates an individual towards a course of life that, out of intransigence to his self-denial, proves fatal.

Just acceptance of the individual, freely-formed, is the opportunity to be oneself, un-subverted and existential, a universal human right to simply be – the substratum which forms the basis of all political redemption.

YORICK –

These are the stones which rattle in the cage of Yorick's brain:

The enemy of a man gains his greatest victory when he plants within men an undying fear. Where this fear is with man as his Constance / both companion and parasite. – It thrives very first on Reason consuming Truth et. al. by end.

It was a grave mistake for theologians to proclaim a man a sinner and then supply him with a list of ten well-defined sins to perfect.

By the supplying of indulgences v/ the conditioning of act w/ expectation / favor forgiving – or, as said Montaigne: “They make them slack by punishing them for slackness before they show it.”

– Pavlov's dog had no problem learning tricks for a reward / but how hard was it to housetrain?

There is only one great sin in life: ignorance so profound that it begets horror in mankind. And the slaves to this intellectual crime are our common citizens, neighbors, co-workers and family. It is like an addiction, the sin of ignorance. And once an addict always an addict. So much so that the afflicted will fight you to the very death for their “God-given right” to be ignorant.

PARRHESIA –

The restoration of innocence and purity is an action of the will toward something so unattainable that the only quality created by such volition is puerility.

The conceit of implacable ignorance...

Perhaps Socrates claimed his more dangerous intuitions came by way a personal daemon other than his own vision, because if he were to admit so might have spurred the emotions of another toward reactions of frightful and possibly violent confusions.

Parrhesia spoke in Academy grove...

Amongst the gentler set alone could the idea be assailed from the better angle of thought / whereas with the vulgar set all superfluous must first be negotiated before one might even approach the initiation of an idea.

The forest being obscured so by the trees...

Whereas the vicious set take from divinity and make of it their common stuff / the philosopher and the poet take these common things and tries to return them again to the divine / as it is easier to destroy a house than to build one.

In the unifying acumen of atrocity...

Ignorant men will always find the strength of numbers readily awaiting their use.

TIME AND AGAIN –

I.

“Time will reveal everything,” said Euripides, “it is a babbler, and speaks even when not asked.”

Its converse is heard in the head of only a few / pro-gnostically advancing like a glacier, slowly turning the old material to the surface and back asunder – until Agathon invents the scene again in the head of another poet.

On the “dailiest day possible” the past is relived in
unconscious literary rumor / circuitously sounded by physical *organology*
noting both its ascent and declination w/ scored fingers nimble equally with pen
as with ice-pick.

II.

History so often repeats itself. Generation after generation the same disgruntled aches are perpetually reiterated.

In the politics of democracy one finds very similar circumstances troubling ancient Greece as those that beset modern American society. As the rich gain their wealth upon the backs of the poor and enslaved, the divide between them engenders eternal animosity. In Durant’s *Life of Greece* the historian describes the eerily reminiscent atmosphere of Athens around the fifth century BCE. – “In the midst of wealth,” so Durant relates, “poverty increased, for the same variety and freedom of exchange that enabled the clever to make money allowed the simple to lose it faster than before... Thousands of the population had to be fed by the temples or the state... The poor schemed to despoil the rich by legislation or revolution, the rich organized themselves for protection against the poor. The members of some oligarchic clubs, says Aristotle, took a solemn oath: “I will be an adversary of the people” (i.e., the commons), “and in the Council I will do it all the evil that I can.” “The rich have become so unsocial,” writes Isocrates, about 366, “that those who own property had rather throw their possessions into the sea than lend aid to the needy, while those who are in poorer circumstances would less gladly find a treasure than seize the possessions of the rich.”

Money, and its accompanying egotism, so it seems, eternally corrupts. – The abiding hypocrisy then as now resides primarily in the curious example of having many of the poor and enslaved supporting the views of the rich and oligarchic; for the untenable reason, one could surmise, that they wish to assume one day a similar role for themselves.

Pride and prejudice time and again drives the vulgar masses
to the vituperations of polemicists. Americans, like the ancient Greeks,
growing corrupt on a comfort and material ease gained through imperialist lucre,

too readily abandon the principles of their expanding democracy, siding with oligarchs representing the static democracy of the previous generation, taking as virtue their wealth and viciousness of character; for “wealth destroys peace, and envious desire, like a rust, eats away the soul.” In the *Areopagiticus*, Isocrates stated: “We sit around in our shops denouncing the present order, but we perceive that even badly constituted democracies are responsible for fewer disasters than are oligarchies.” And in *On the Peace*: “Whenever you deliberate on the business of the state you distrust and dislike men of superior intelligence, and cultivate instead the most depraved of the orators who come before you; you prefer...those who are drunk to those who are sober, those who are witless to those who are wise...”

Perceiving that time-worn political and social traditions are in the process of change, biased polemicists distort and then reiterate complicated concepts, succeeding, as Isocrates observed over 2,400 years before, in “training citizens in such fashion that they look upon insolence as democracy, lawlessness as liberty, impudence of speech as equality, and license to do what they pleased as happiness.”

Often provoking prideful people to dismiss all virtues in order to demonstrate the most vicious aspect of their character, polemicists attempt to wile up the ignorant through unscrupulous comparisons and hyperbole in the aim of supporting those who, in reality, design to do them the most prejudicial injustice; or they seek to grab and hold the unthinking man’s heated attentions simply for profit.

Eliciting their meaner character, admits Aristotle, “It is impossible for one who lives the life of a mechanic or laborer to practice high-mindedness.” *And the upper classes will just as readily make seditions if they perceive an unnatural equality is being enforced, as the lower classes will rebel when inequality is unnaturally extreme.*

The echoes of history reverberate through time with such uncanny reminiscence one might think the dueling soul of modern America was uttered originally in ancient Greek.

THE ANTIPODES –

As a man’s conceptions of the universe change, so too change his concepts of reason and logic.

It should not be forgotten how Columbus died having always believed he had reached the far Orient and not some mythic “Antipodes” (that evil heresy) which turned out to be the Americas; and he even kept this belief after three long

voyages into the West.

Nothing of the sort as an entire *New World* could have rationally existed in the intellect of a fifteenth century Christian without assuming the visage of a fool.

“The Antipodes are a pagan farce,” was the standard rebuff of the most learned men.

“The universe is of the plan of the Tabernacle; it is plain to see as Occam’s Razor. If Noah’s Ark rested upon Mt.

Ararat, which is north of the equator, then no animals or people ever reached an Antipodes. It does not exist, my brother. We would know it.”

“As you say,” the brother replied. “But some early Greek and Roman thinkers, however, were not as encumbered by the Christian world view, and had envisioned the perfectly round planet as early as 500 BCE. And as Occam’s Razor points out, they were perfectly right to realize that a sphere is the simplest form in nature.

“This was not a wheel, as Isidore of Seville proclaimed it was in the seventh century, for we live here in three dimensions and not in two.”

“Mathematics shows,” continued the first, “that the world is structured in a logical way. The eldest of men found that night halved the day in darkness and so measured its span.

Accurately the Arab geographers plotted this time in longitude hundreds of years ago.”

“But,” declared the second. “Their canonical hours divide the day according to the lengths of sunlight; and no doubt Ptolemy’s errors lessen the breath of the globe as well. The calendar wanders, this is proof. Therefore, the earth remains not fixed in scope and movement. A better mathematics may even show that all things do not revolve around us, as does the scriptures tell.”

“A heresy!” proclaimed the first. “Even if it is the work of reason. They will show no mercy to the messenger who tells that the great Tabernacle has fallen.”

So, Columbus sailed westward, but knew not at all what he saw, believing he had been to Asia. His successor Amerigo Vespucci came home and announced the finding of a new world, the heresy of the Antipodes, to be matter of fact. In many ways this revelation turned the entire universe upon its ear, upsetting the very balance of Medieval theology.

Christendom proceeds then to glorify the confused Captain Christopher while denouncing the actual herald of the discovery, Amerigo Vespucci, as a mere “pickle-merchant”

and a “thief” amongst other sordid entreaties.

But we still bear his name: *America*; revelation of Heresiarchs.

NATURE OR GRACE –

I.

The Animus, or that thing which bestows Life and animation upon a thing is, as yet, a noumenon and cannot be discerned. Its investigation is carried along by the physic-ians who, if it should be revealed, will differentiate animus from the Soul, which is a discernable quality of Intellect, a phenomenon traced anthropologically. Though these two

studies have historically overlapped one another in ecclesiastical and philosophical endeavors, their nature will by end be found distinct; the former as a physical product, while the latter a more psychical production.

Concerning the discernable soul as a trait indicative of the quality inherent in a person by the demeanor of his actions and habits in the concatenation between the self and the environment in which it is found, both mentally and physically, it should be found residing in the negotiation of the instinct by the intuition. The former a biological and mechanistic knowledge inherited in Nature, the latter an inculcation of learned human sensibilities which sway or overcome the nature of a being, its subjectivity, by creating an objective dispensation of one’s willful actions. It is in this manner that one can gain a measure of one’s Grace and soul. The Will to nature or to grace is the product of one’s soul to modifications of demeanor (and action) through learning (gathered in time) as one encounters the multi-farious environs (of space) which chance upon us.

II.

To shun evolution in favor of the theological explanation of sensibility and differentiation is to imprison one’s mind from discerning the realization of nature and how it produces its great works. Too often the complexities into which Plato lapsed in his later works have been misinterpreted, convoluted into theology, and used to impede man’s quest to know himself and his world by giving what is taken as his explanation of God a demeanor akin to a jealous and resentful man. The nature of the *purpose within*, which the ancient philosophers tried to define as the God-imparted soul, is the *urge* to fulfillment: each living things inner drive and **i**dentify in itself. And if this be a jealous and resentful character, it be not a God of goodness but rather His antithesis.

Aristotle defined the vital principle of the soul (psyche in the original Greek language) as: *the primary entelechy of an organism.* – This is “its urge and direction of growth,”

as Will Durant writes in his very helpful elucidation. “The organism’s inherent and destined form;” which is wholly dependant upon evolution. The “idea” that guides this will is a Platonic Form of idealistic and universal objective imperative to the accordance of any specious existence.

Thus that discernable quality of demeanor which one calls Soul is the psychological temper of the body, a passive potentiality, as it is drawn to the “form” which it directs itself guided by conditioning factors. Towards either the good which is gentle in aspect, or towards evil which is vicious in its quality. It is the “purpose of art” to represent the essential frame of these things.

“God is the *form* or *entelchy* of the world,” the sum of all its parts in process. And the process itself is an evolution towards fulfillment from within by urge and condition effected by causes material, efficient, formal and final. Thus, a God is the psychic mirror of a people specific to Time and the reflection of their ego determined by their **identity**.

OUR TIME –

Our time continues to be one of great epistemological conflict in the history of thought. At the center of this is the Positive debate between the metaphysical intuition and the school of scientific method.

In astronomy, physics, chemistry and biology the scientific method has long been the victor in both field and laboratory, however in the theatre of human society the battle wages chiefly in the political realm.

Passing now from the (first) theological and (secondly) metaphysical modes of knowledge, the maturity of humanity rests solely in the fight for each individual to realize the positive method. And at the core of this battle the central idea which is being fought for by the Positivist are the innate rights of all humanity.

HOMER IN THE GROVE –

The bards were all seated and joking amongst themselves when Homer arrived and tossed an apple in amongst them.

– From the scuffle a hand brought the red orb aloft and exclaimed: “What is the meaning of it?!”

“It is the fruit of all knowledge,” exclaimed one of the youngest of the group.

“It’s the worm of your eye!” announced another as he elbowed a neighbor in jest.

“Perhaps,” pronounced a third with mock sincerity. “It means that a bard should take of the lowest fruit of the tree?” and the whole group broke out in laughter.

Homer surveyed the giddy horde with a great and seeing eye; and with a pass of his hand he silenced the group. “It is the first of all memories,” he proclaimed, reaching out for the apple to catch it. The bards then settled quickly together, attentive to the words of their master.

“The first thing seen was the apple,” he continued. “All subsequent sentence is based on this one and simple symbol. Though the apple can actually be anything; most likely it is a mother. But for the first human child I know that the original image seen was that of the apple. Within an orchard of the Kazakh valley, as it lay looking upward.

All the branches of thought led its eye to a single red Almaty apple as it hung from the tree.

“What is the meaning of it, you ask?” questioned Homer, fixing his eye upon the fruit he held before them. “It means that there are patterns of intelligence inherent to all things, simple and elegant alike. Men likewise. Therefore, a good story should be like fruit fallen from a tree. Though carried often far away and seeded elsewhere, pruning and

reshaping distant events and persons to new locales and eras is the art of the story. The bard must in his recital arbitrate the former with the latter in order to involve the audience by seeding the story with patterns recognized in their own personal lives. This is done first by relaying to them a situation which they already know and recognize.

Then one can recall in it a message that they may know but don’t necessarily realize that they know. Finally, by appealing directly to the inner lives of people one can elaborate a tale however one pleases and an audience will buy whatever they are told.

The worm of your eye, as you so humorously call it, we leave to the politicians.”

FROM EDEN –

There is a state of mind that is said to be reached through the emptying of it, achieved by meditation or yoga, mystical training or what have you; a state of purported “perfection” of human mentality akin, it is supposed, to heavenly consciousness. It is this state of consciousness I imagine as the primordial consciousness of early hominids before language developed the human mind and conscience delivered them from the “Garden of Eden” that was their lives as animals at one with nature free of self-consciousness, alive always and only in the now.

Thought, it is said, has banished man from this Eden.

William Burroughs said that language acts like a virus, meaning that language has infested the mind with too many bad ideas. Perhaps through these many millennia of developing a rudimentary reason we have irrationally trained ourselves to deny our animal ancestry, our words and ideas obscuring the truth from ourselves by the fallacy of supernatural origins. It is this long denial of who and what we are that further separates some from the grace of

our ancestry and instead allows the beast to rear its ugly head in times of trial and uncertainty.

Many still today would call upon the strictures of religion to pacify the vicious soul to conformity. Though most problems of religious concern would be best solved by simply doing away with religion itself as these problems become an anchor for the misuse of rudimentary reason and religion altogether.

The manner in which one cleans the mind of its accumulations to unify the whole of one's organism with the moment and its perspicuity has never been one that has involved a supernatural element, but always and only a purely natural principle inherent in the essential ancestry of man and all life.

It is the intent of a philosophy of mind to rectify the many errors that accumulate in the psyches of men.

It was, perhaps, an error of Plato's that idealized a stratification of the higher, divine, philosophical nature of human mental experience from the lower practicality of labor. And this separation of philosophy from the working class has continued ever since. Hence the development of a science that might wed the philosophical with the practical was retarded for two millennia during which time a more natural pacification of the habits of man could have developed a better integrity which religion has long since lost as a guiding force in our lives; a myth which probably should have been discarded in Plato's time for a scientific revolution which today, by displacing religion at a point of greater technical achievement, has only plunged man into the moral morass of nihilism. The common man having a greater access to will-satisfaction but less access to an understanding of what drives his will too often generates in him a state of perplexing dissatisfaction.

The common man, who has the greatest impact upon the world through his sheer numbers and strengths, is virtually abhorrent of a philosophy of mind for which he has no

tools in his intellect to contend. He has so long fed upon a supernatural system of understanding the universe and his own nature – with the outworn concepts of a faith that has been depleted of its capacity to pacify, but which its

social practicality to the instinct of the herd has withheld.

It is a taboo of the common man to self-reflect. As in doing so would spur him to confront his own nature and his own ancestry. But doing so might bring him to a fuller understanding of himself and others; an awakening that just might cleanse his mind of the accumulative fears which have come to so perilously disorient him and which irrationally separates himself from others and the world in which he lives – his own mind from the body, his own body from the mind which makes his own practical potentialities possible.

VANITY –

It is the simple vanity of people which seeks from others what is sought for within oneself; most often the admiration of one's character. What opinions others hold of one should possess little weight if one is indeed confident and pure in oneself.

It is said: "For the faithful in God anything is possible through Him. Everything happens for a reason."

Therefore, the good deeds performed by believers should find no praise if the believer truly holds firmly that all things possible come by way of God, or come by way of God's predetermination. If this were so then the believer should realize, and so outwardly exhibit, that he is not responsible for his actions and should expect no thanks whatsoever from his peers.

LIES –

"All 'evil' actions are prompted by the instinct of preservation..."

– Friedrich Nietzsche

It is a vain delusion to think oneself privy to some ultimate purpose for mankind; to imagine that one knows what might be "God's Plan." To attempt to convince others that one possesses such knowledge is to commit the most egregious of lies. Instead of repelling people, this sort of unscrupulous character easily attracts many believers.

Unchecked, they often set the stage for a societies descent into atrocity under their stewardship; for these types also conceive of vast and secret connivances of one group over another. They succeed in accruing unthinking followers because they covet strongly the opinions of others (others who in reality know little more than what is most immediate in their lives: *i.e.* fear, hate or envy) and seek power in a community by playing upon these shortcomings. What one often witnesses in such scenarios is nothing more than the vanities of tradition (traditions of fear, hate and envy).

For the unthinking masses those who do not follow their same traditions are

often seen as immoral people. Religion, xenophobia and the outright covetousness of what one does not possess only exacerbate the ill-conception of those differing from one's own kind or point-of-view. False accounts concerning confusing people, ideas and events are invented and readily believed in because unthinking people desire to belong to a homogeneous community. People always find safety in like numbers; and a community enjoys unity in like habits. They deem moral and trustworthy those who attack any differing behavior or idea as conspiratorial to the safety of its people. However, it is rarely a conspiracy of anything except the inevitability of circumstance that brings various ideas or customs into these peoples proximity. "Moral" organizations only reinforce the various lies and misconceptions, quite often

even to the detriment of those who these organizations intend to protect. – This is the truest nature of conservative politics.

A more liberal science will often reveal the true causality of a threatening concept as something quite benign and misunderstood. But the faithless faithful will most often arrive at such an enlightening after all other errors are finally exhausted. – The truly blessed are those who can counter the shortsightedness of bigotry, envy and ignorance (and the lies that they engender) with a selfless and courageous understanding. For though the pen be mightier than the sword and the press as mighty as a canon shot – lies have dispersed more harm throughout the travails of human intercourse than any naked truth has ever had the equipage to travel.

ON THE STATE –

"Civilization is social order promoting cultural creation," states Will Durant on page one of the *Story of Civilization*.

"Four elements constitute it: economic provision, political organization, moral traditions, and the pursuit of knowledge and the arts. It begins where chaos and insecurity end. For when fear is overcome, curiosity and constructiveness are free, and man passes by natural impulse towards the understanding and embellishment of life."

Having man living together in numbers necessitates the formation of a code of ethics which he must compel his brethren to abide by through mutual assent. Natural Law cannot be this realistic formula for order, but only Anarchy.

As Baruch Spinoza relates in his *Tractatus Politicus*: "Nothing can exist in a natural state which can be called good or bad by common assent, since every man who is in a natural state consults only his own advantage, and determines what is good or bad according to his own fancy

and in so far as he has regard for his own advantage alone, and holds himself responsible to no one save himself by any law; and therefore sin cannot be conceived in a natural state but only in a civil state...”

Mutual aid is the principle which provides the impetus for the formation of a state. *Freedom is the goal of the state because the function of the state is to promote growth, and growth depends on capacity finding freedom.* As continues Spinoza : “The last end of the state is not to dominate men, nor to restrain them by fear; rather it is so to free each man from fear that he may live and act with full security and without injury to himself or his neighbor. The end of the state, I repeat, is not to make rational beings into brute beasts and machines. It is to enable their bodies and their minds to function safely. It is to lead men to live by, and to exercise, a free reason; that they may not waste their strength in hatred, anger and guile, nor act unfairly toward one another. Thus the end of the state is really liberty.”

As a society grows it becomes more complex and liberal and the state is in no way exempt from doing likewise.

Therefore, the conservative who bristles at the hetero-geneous society also despises the liberal state, denouncing it as “big government” and scapegoats it as the promul-gator of social ills.

As Plato states in the *Republic*: “Governments vary as the characters of men vary... states are made out of the human natures which are in them.” *The state is what it is because its citizens are what they are.* The nature of the men denotes the nature of the state. Regardless of the ideals of inclusion which frame a constitution, these often prove words easily manipulated to conform to whatever motivation desires.

Power has often a great tendency to corrupt. Therefore, power in a state should not be placed in the hands of the common sort, but in the hands of men of excellence. And might should never be misconstrued as righteous measure.

Likewise wealth should never be misconstrued as a measure of excellence. “Each form of government is good when the ruling power seeks the good of all rather than its own profit,” continues Durant in an assessment of Aristotle’s study of Greek constitutions; “in the contrary case each is bad. Each type, therefore, has a degenerate analogue when it becomes government for the governors instead of for the governed; then monarchy lapses into despotism, aristocracy into oligarchy, timocracy into democracy, in the sense of rule by the common man.”

However one wishes his government to be, it is a necessary evil or an instrument of good and justice. It may be a monster, “but its centralized tyranny has the virtue of abolishing the innumerable petty tyrannies by which life was of old pestered and confined.” Government will exist so long until men become free in themselves and their concepts of others; that is, when they become philosophers one and all.

VOTES FOR (IR-)RATIONALITY –

There is an old maxim in politics: “It’s not what happens that matters, it’s what people think happens that matters.”

Consequently, one begs to question: which is actually more important? An answer might be found in what one understands as rational.

There are two types of thinking that pass for rationality.

The first is Epistemic, which seeks truth, avoids fallacious reasoning and keeps an open mind to developing ideas as new evidence makes itself available. This is the form of reason used by science and proper historians. The second is Instrumental rationality, in which one chooses the most effective means to achieve one’s goals given one’s actual beliefs. Instrumental thinkers tend to learn only as much (and only about such) that can benefit them immediately and/or personally. If the price of holding erroneous beliefs is low then people tend to relax their intellectual standards and allow fallacious reasoning, bias, social pressures and emotional appeals to shape their reasoning. This is the predominate form of reason used by business and religion.

Political decision-making employs methodologies used by science, historians, businessmen and religious-minded constituents. Here, the values of Epistemic and Instrumental rationalizing show themselves most succinctly.

Instrumental people tend to educate themselves on issues which they feel they can do something about. In the theatre of politics, *The Myth of the Rational Voter* tells us that very few who take to the polls on an election day know significantly much about the politics and issues that they are deciding. Bugged down polling stations due to long, explanatory ballot choices shows how voters are not intellectually prepared before they enter the voting booth.

Realizing this, campaigns often utilize voter apathy to appeal to bias and fallacious reasoning so to manipulate a voter’s ideas on issues that they are not likely to investigate on their own. It is an effective political tactic to create and maintain ignorance in a population. It’s also been seen that many people simply adopt the stance of their peers on any given issue in the wish that they are seen with a class of people that they belong, or hope to belong to. These instrumental

types of decision-making employ what is called Rational Ignorance. Ignorance of an issue is said to be "rational" when the costs of sufficiently educating oneself about issues out-weigh the potential benefits one could reasonably expect to gain (materially and socially), and so it is felt to be irrational to waste time on such an education. Consumer and political marketing too often takes advantage of Rational Ignorance by increasing the complexity of a decision.

Rational decision-making is always bound by the information on-hand. Complicating the choices available accord-

ing to the prevalent bias and social pressures can be made by limiting or restricting the will of the people, and their access of information, to arrive at a rational choice. Without an adequate education in a variety of disciplines man cannot achieve the rational state of life which the pursuit of an intelligent imagination promises. Societal pressures, such as those used by literally-minded religious believers, too often tend to narrow the peoples imagination, allowing authoritarian control through bias and fallacious reasoning.

Superstitious and inductive reasoning has too often passed as effective rationality in the past, until some catastrophe proves it deductively wrong.

It is only by Epistemic-thinking (using a clear-sighted method of deductive reasoning through science, or a thorough-view of consequential history) that people mark any true forward progress. Worthy politicians, or States-men, are too often caught between the proverbial "rock-and-a-hard-place," as they might be privy to a more cultivated rationale on issues that the voting public is not.

The great dilemma of our (as it has always been with any) democracy moving forward is, as H.L. Mencken once observed: "The men that... people admire most...are the most daring liars; the men they most detest violently are those that try and tell them the truth."

FORGETTING –

In *The Republic* Plato wrote that Socrates tells the story of a man who once risen from the dead told what he knew of that other side. Of the waters of forgetting and the waters of remembrance.

Weaving together the past and the now: my mind and Plato's move as one / we both having lived in a world of democracy. As I too meet with men and hear their ideas: I realize as Socrates did that men know so little.

I question them: Which is more important: what really happens or what people think happens?

The disparity too often grows malignant.

When the history of an event reveals itself – through time, memoirs, interviews, files opened or unsealed – there is always the disclosure of secrets, painting a very different reality of events than that perceived by the man on the street at the time of its happening.

It usually takes twenty to thirty years – encompassing about an average generation – allowing just enough time for men to forget and history enough preparation to repeat itself.

SOUR GRAPES –

Aesop tells us the fable of the Fox and the Grapes: how from the vine a bunch of tempting fruit remained just out of reach from the hungry grasp of the wily fox. Try as he may, ever inaccessible were those grapes that the fox gave up on them and slouched off with dismay proclaiming the fruit were most likely sour and unfit for his palate anyway. – This same reaction one sees too often in the course of days.

As sour grapes make bitter wine.

In the course of things one is quite often proven wrong, and to quell the idea that one is wrong from the wish to be always right, one often buffers the wrong idea with an excuse or blaming away which softens the error from hurting one's ego. – This is the simplest hypocrisy which even the highest moralists often imbibe.

When Prophecy Fails and *Disconfirmation* shows one just how erred one's judgment may really be = the will of ego often does not admit that one is wrong, but rather allows a dissonant attitude to prevail over rationality. As when one asks how God allows the good to suffer and the bad to find reward / one is answered that the Lord acts so in many mysterious ways. – One then realizes just how drunk on the power of ego man has really become.

MAMMON –

The chief impediment to better ideas gaining appeal in our modern society is that they are gauged in the common man only by their ability to make money. – But, money is not the measure of all things. The principalities of power have instilled its notion too deeply in the conscience of men.

Money and wealth should never be misinterpreted as the basis of virtue or honor. For money is only the measure of what one does not have.

The enslavement of a man to money becomes complete, however, when that man comes to view his financial state as God-given.

When financial oscillations are so affected by money-lenders and the manipulations and collusions in a market dominated by banks / When the animal

anxiety for survival sees lucre as the aim of existence – men will come to consider these institutions as extensions of God if not practically consubstantial with Him.

Locked in such shackles men will come to perceive a freedom (as all people have their own definitions of these words) never actually appreciating what it really is to be human.

A PRESERVE –

The difficulties which are present in liberal politics, that is: the difficulties present in the politics of all democratic countries – are the same difficulties that the manager of a wild game reserve often encounters when trying to administer medical aid to a distressed beast. – First the animal's innate fear must be properly negotiated before an approach be made. Once this is done a beast may be given its proper attendance and then released / often without the animal's appreciation or understanding of how it has

benefitted from the assistance of man.

POLITICS –

Preservation, or Change. These are the actions of politics / the science of a means and not an end resulting in virtue.

The conservative strives to preservation. The liberal presses for change. The illusion is forever progress in the excellences of felicity. The disillusion is in finding nature to be the instructive spirit in political philosophy.

Pleasure and renunciation are both subjective illusions imposed upon oneself without any true heroism. To submit their abstract to law is merely to entice the rebellious spirit of man to disobedience.

The will to self-preservation and the preservation of the species wills-out over the changes to knowledge and society – this is the way of natural law.

The will toward an ideal apprehension of what ought to be wills-out over the anti-social individualism of natural-man – this is the way of social democracy.

Bound not by the proclivities of the age in which man exists he finds himself forever malleable and easily reshaped through generations. Age and historicism are finite / emancipated from the law of nature by science and what Kant calls Pure Reason. The Age of Reason that Tom Paine wrote of may be just around the corner or slipping away forever – as always the next election cycle will decide.

ON JUSTICE –

To do unto others as one would have done unto oneself is the simplest execution of justice. This, however, seems not

a universal standard as time plays itself out in the most varying of places.

The nobility of the soul, which is said to be given by God to the disposition of man, is a relative quality commiserate with the time and place of the man in question. A people of barbarous qualities may tend to consider justice as that which better aids the conservation of its species. Their opinions on the just and unjust are allied to inferred mores.

Regardless of the objective facts surrounding a case, the subjective conscience will not perceive objectively its own biases. This sort of “injustice is that of tyrants,” as writes Voltaire, “and particularly of fanatics, who always become tyrants whenever they obtain the power of doing mischief.”

For these more subjective types, justice finds its administration as an “agreement of the soul with itself.”

As diversity of cultures and the ease of travel and communication find men readily in foreign places and circumstances, it becomes apparent that notions of justice vary greatly; and the scrutiny of “the soul” of men in juris-prudence becomes labored over in a search for some sort of standard policy. A standard of objective fact beyond the will of a species, or ethnicity, or station in life, demands a homogenization of just order.

At this point one is led again to the maxim of the Golden Rule. A moderation of the temperate soul towards an Age of equivalent station finds international efforts striving forward with a just sense that is often contrary to the old soul which may still be fanatical about ethnicity and economic differences. – It is a secular effort, one which will find great resistance amongst men of a lesser meddle than gold.

ON COURAGE –

Confidence of mind is the whole of courage. “To trust in yourself when all men doubt you.” To know your enemy

and be not rash in dealing with him; both in pleasure and in pain.

The motivations of one’s actions in a situation should be the knowledge of consequences, which are predicated upon one’s knowledge of the past where example is usually a trustworthy commentator. Allowing the lessons of yesterday to serve one in preparation by modifying one’s time spent in the interim between the realized past and the un-realized future; this is courage.

It is moral in that it sees the present clearly as to what constitutes its character.

It is physical in that it provides the discipline for acting either with understanding or in rashness.

To dismiss fear outright is not courage at all but a terminal symptom of the dead and the rash. For it may be better to live and fight another day than to die haphazardly in a battle which it is not possible to win; courage honors life more than it honors death. Boldness should always be subservient to discretion. And the true heroes are not necessarily those who die for a misunderstood cause, but may perhaps be those who understand the reasons for an elevated situation and therefore work towards defusing the causes that may lead in the future to such a loss. – It is a sad commentary that there are so many more memorials to the fallen victims of conflict than there is to those who have maintained the peace without submitting to atrocity.

This, however, is more a comment upon the brutality of a people than upon its wisdom.

THE CAUSE –

Fascist authority is inherent to those holding a physical dominion over others regardless of another's qualification.

It is as readily found around a family dinner table as it is coursing through conservative political landscapes where those controlling the percepts of economic and *securitive* power dictate unto others their ideological convictions – the Brute's dictation unto the gentle.

Thus, grasping the sensibility of this in History one comes to realize that one's own acquaintances and ancestors too /

especially those born to parents sympathetic to the Southern Cause and the inherited prejudices of a race amalgamated with traditional conservative Protestant creeds / old-time religion / and the various articulations of homegrown authoritarian conventions like the Kou Κλουξ

Κλαβ would not have a moment shied from embracing him the very Second Coming had *Der Führer* been successful in his campaign. – Had the monster used more of the same reason that he knew they understood / and not raised to them his fists in that offensive way which he too detested being shown – It likely might have been a very different history than one realizes.

Therefore when one witnesses the same persuasions still thriving in the hearts of one's fellow Americans / their opinions and practices / their political sensibilities / though muted they may be by politesse and at least the gloss of human decorum – It is unnerving / if enlightening as well.

AFRICAN-AMERICAN LIVES –

It has been shown by genetic testing that practically three out of five Americans of African persuasion have in their makeup at least 1/8th European

ancestry. – That most African-Americans have at least one great-grandparent who was of the white persuasion tells one much about the days of slavery in the U.S.

It is common knowledge that slaves were considered personal property and that having sex with one's own personal property was not considered adultery. This was

not a sin, procreation out of wedlock with one's female slaves. And such acts were seemingly quite pervasive given the genetic scale which is known.

What is so troubling arises from the realization that most of these white fathers thereafter sold their own sons and daughters as slaves; for whom else could've been responsible for such a genetic contribution to the black gene-pool?

– So absolutely anathema it would've been for a white and a black to express true love in 19th century America. The act was inescapably rape, even if it went uncontested.

In America racism is still quite rampant; if now mostly a seething resentment than expressed freely as before. It is as prevalent today in white society as its genetic trace is articulated in the blood of African-Americans.

One cannot escape the notion that perhaps what some whites hate most in blacks is merely the reflection of themselves in the other. Such a hate one knows arises predominately out of fear, which is often merely a reaction to something unknown or confusing; in this case it is perhaps the racist understands what grave injustices whites have committed against their black brethren, as well that time has a tendency to repeat itself, with the sins of the father visited upon his children.

SCAPEGOATS –

As I've always said: *Fear not the scapegoat – fear those seeking to label him.*

The highest evolved civilization is the one that understands the scapegoat as themselves.

Epic poetry *Idolization* Economizing intelligence – Only the fear of loosing self begets pride (A thinner kid than skins a hide.) To build a better understanding of the world one should build one oneself. Tear down walls of graffiti / propaganda

and draw them yourself with what you have seen. – The decline of a civilization trails the scapegoat left unrestrained in the garden of our minds / eating away at the blades of reality and leaving nothing else but coprolite and

desert behind.

A wise old man once had said: “Don’t be such a shit that you don’t know you are one.”

“Nothing is true / everything is permitted” – *Last Words of Hassan Sabbah, the Old Man of the Mountain.*

– When we have found the right scapegoat / Our problems here will be solved.

THE FAITHLESS –

Deus est anima brutorum.

“God is the soul of the beasts.”

– Voltaire

I.

All people of a sensual nature desire a place of idyllic perfection. It is the promise of religion to supply for such pleasure-seeking folk this heavenly reward, provided they learn to govern their passions. Religion endeavors not to engender people with an understanding of why their egos impel them, as this would only serve to provide in people a true comprehension of why one has desires in the first place. One must understand religion does not negate one’s desires but vows their fulfillment in an after life.

As religious belief declines there often arises amongst freethinking people a yearning for earthly utopias as a compensation for the assurances vacated through the loss of faith.

Idealistic folk imagine a utopia where all men are created equal, share equally in the common promise, have an equal share of rights and voice in the administration of public affairs; a place where poverty no longer exists and men of all variety live harmoniously with one another (*e pluribus*

unum). These idealistic men envision not their utopian paradise in some otherworldly afterlife, but as a real and living condition here on Earth; a nation of the here and now. This ideal, however, runs quite contrary to the perpetuation of the religious covenant of such a state of existence promised in heaven so long as the believer bears one’s burden of inequality, in wealth and in pleasures, without complaint in this his mortal life.

Therefore, it is a very critical imperative for the wealthy to support religion at all turns; for a great many, and by this I admit by no manner all, of the wealthy have come upon their wealth upon the backs of others by the very means which the idealistic state promises to rectify. It is a symptom of greatest vanity as well deceitful hypocrisy for any confessedly religious person to espouse both the

rewards of heaven while also maintaining an exorbitant life.

II.

The United States of America was founded upon the words of Tom Paine; without the philosophical ideals espoused in *Common Sense* coursing through his mind General George Washington might never have crossed the Delaware River that heroic night. Other than obligatory lip service, as far as our form of governance is concerned, religion played very little matter in the founding of our great nation. Liberty, faith in Man and his abilities to bring about a better future through his endeavors of science and cooperation, in an understanding of nature, and not in the superstitious creed of religion; this is what The United States of America was founded upon.

Faith in God is always egoistic, a work of will fearful of the unknown, the unknown within and without the individual.

Whereas Faith in Reason finds conviction by “ocular and manual demonstration,” in removing the fearful mask from the unknown through the progressive intelligence of man by science, which pursues justice and lends mercy and

endeavors *to make our fellow-creatures happy*: the creed of Humanism . A Faith in Man and good Reason was the basis of American Democracy. Its people fail Democracy and Man, however, when they put their faith in a superstitious God, thus ignoring what their reason and senses tell them.

“Reason and Ignorance, the opposites of each other, influence the great bulk of mankind,” states Paine. “If either of these can be rendered sufficiently extensive in a country, the machinery of government goes easily on.

Reason obeys itself; and Ignorance submits to whatever is dictated to it.”

Understanding how to detect truth from falsehood is a skill concomitant upon one’s philosophical understanding of oneself and is wholly dependant upon one’s ability to discern the errs and biases which one heaps upon ones own understanding of oneself, even as one’s own understanding of oneself is perverted by self-imposed illusion. The acceptance of dogmatic beliefs over the pursuance of better reason precludes one from the ability to change one’s own mind and point-of-view, thus limiting one’s perspective of truth and reality. This alone is the chief impediment to the United States achieving its potential as envisioned by the Founding Fathers.

As the U.S. is beset upon by the self-defeating forces of conservatism, it can only look to Rome as the prime example of how these forces, left to run amok in the consciences of the citizenry, will play out in the coming years. Working to

decay the Union from within, the superstitious faction of American politics has no interest in preserving the evolved America as founded upon the visions of Tom Paine. Calling upon the Founding Fathers to espouse modern conservative, zealously religious views makes a mockery of the ideals these men held dear. As Tom Paine declared: “The circumstances of the world are continually changing, and the opinions of men change also; and as government is for the living, and not for the dead, it

is the living only that has any right in it.”

If one wishes to align oneself with the views of the Founding Fathers, one need only peruse the pages of Tom Paine’s *Common Sense* and *The Age of Reason*. In doing so one will clearly hear who amongst the modern political fray today possesses an honest voice.

If the truth tellers are not soon discerned from the assayers of falsehoods, the United States has now the unenviable opportunity to descend into a fragmentation and disunity as the Roman Empire did fall. In both cases one finds career opportunists aligning themselves with platforms finding no support from actual Reason, but instead held up by the undiscerning crutches of servile superstition and dictation.

An obedience to preconceived biases and the aversion to study one’s own nature define today, as it did so during the fall of Rome by the conservative/superstitious mind-set.

The uncultivated mind readily aligns itself with those whom it feels are its superiors, the wealthy and powerful, as so did the barbarians with the rich Christians of Rome.

And with the conscription of Jesus into a figure for the wages of war, as he has been for American as well as ancient Roman warmongers, the similarities between the two Empires are indeed striking.

“The masses are the breeding grounds for psychic epidemics,” stated Carl Jung. In their primal savagery it is the masses themselves that are the truest incarnation of the Antichrist. Fueled by a misunderstanding of their own nature and history, the masses are an easily poisoned herd whose succinct unwillingness to accept any truth contrary to their spoon-fed biases and beliefs infect all social and economic strata regardless of education or prosperity.

The uncultured masses will always destroy the philosophic character. How one might distance oneself from such arrogantly ignorant folk, who’s whole cultureless sustenance is sustained by similar masses of people, without in turn destroying oneself in the process, is the chief conun-

drum of any enlightened life. Our next great movement must fearlessly aim to transcend the common human ailment of mass *disease*. Truth must never bow to the egoistic, for it is the ego which blinds man from the recognition of truth as it stands defiantly before him. But to defy the falsehoods which disease modern man often sentences those who might brave such a feat to some form of suicide.

When witnessing the contemptible politics being dished out by current conservative factions in America, one might call into mind words reminiscent of Ammianus Marcellinus, Rome's last great historian, who himself lamented upon "Those few buildings which were once celebrated for the serious cultivation of liberal studies, but are now filled with ridiculous amusements of a torpid indolence..."

DEMOCRACY –

"...the people ne'er had set their eyes upon these blessings e'en in dreams..."

– Solon

To build a classless society was the intention of the founding of democracy in North America. The instigation of our Hellenic form of government was the brainchild of great and learned Idealists, they were men above the fray of the ignoble and vulgar who believed that by freeing people of the strictures imposed by the rigid class system, people could transcend the lowly station of their birth and attain a better life. And to a degree this has been a success for our democracy, if the abolition of social classes has not, in reality, ever quite proved successful.

As democracy is not a natural inclination of the animal in man, the freedoms supposed to accompany a classless society meant for the common people that the more cultured aspects of thought and life should be spurned as the indicators of some phony affectation. Demotic bias

towards popularity regrettably has served to elevate our lowest common denominators. Thus, today in America the prevailing culture of the common people disregards the finer aspects of thought and life; instead elevating the vulgar and simple-minded inclinations that the lowly station of their natural (animal) birth are wont to produce. – This is a reality of American culture that the commentators on American life are loathe to address, as they are of a station in society that is not of the common lot and the company they keep are more likely to be aware of the Ideal principles of our founding fathers who were impressed and motivated by thinkers of the Enlightenment. A long time has

passed since those times and our own; the culture of predominance in America today could no more tell of an Enlightenment philosopher as they could the intricacies of Greek grammar. – It is why I always assert that *a democracy is only as good as its people are enlightened.*

THE SUPERNUMARY –

Reproduction is the chief fulfillment of all living things realizing their mortality. Man, having a propitious ego that is the enunciation of his id, finds the sexual act itself, when not performed in the will to produce an offspring, giving at least the gratification which accompanies the expression of this primordial will of life.

When it is seen that a person has too many children for their available means it should be understood that their having many children is not necessarily to gain more from the public welfare system, but that having children salves the life-bruised ego. However, if people better educated themselves about the functions of their ego and id, it should be seen that they might not as often seek to placate their pride with sex and yet another child. Quite often it is those unknowing-in-themselves who have too many children; and

this is regardless of their income. If it were that these people found some intellectual outlet for their ego to find its satisfaction the problem of overpopulation might better itself as well.

THE EMPEROR'S ROBES –

I.

Roman emperors well understood that great men were occasioned by time into the vision of divine and godly figures. What they did not understand is that it is up to the discretion of the people which of these great men they might elevate to such stature. Even amongst the gods it is left to chance who become godly and who remain mere heroes. To tamper with the providence of godly chance is an affront to the scruples of mortal divination and proves often a flirtation with a mean and very unlucky devil.

II.

The everyday value perceived of wisdom in both ancient and modern dispositions lay solely in the prophetic art of time pre-discerned.

Prognostication.

Prophetic artists excel best when a general knowledge arranges the various elements into their just equilibrium, where then the obvious becomes apparent.

The general fascination levied upon the various disciplines where due diligence and strategic preparation underscore natural equalities in objective

pursuit, find their popularity engrossed not merely by their spectacle, but more by men's desire to exhibit a prophetic affectation within regard of his fellows.

SCRIPT –

I.

Any earnest study of humanity involves experiencing life through the mind of another. By books we tour man's thoughts through time. In the literature of the world one finds the same stories forever repeating themselves, only colored differently by the varied tones of the era. When inquiry neglects the perspective found in the many great books from history, one finds only the myopias of the day, which are being forever reiterated.

II.

In about 300 B.C., after serving as Seleucid ambassador to India, the Greek writer Megasthenes wrote: "There is among the Brahmans a sect of philosophers who...hold that God is the Word, by which they mean not articulate speech but the discourse of reason." In a purely metaphysical sense this lends nothing to the idea of language if not that there are as many definitions to the concepts that language intends to represent as there are mental entities communicating by its practice. To which may be added a note concerning the metaphysically unreal (*which may continue as long as words are mistaken for things*) that it is our instinctive desire to explain things in the ambiguity of words. "Nevertheless, this paradox has a place, as a solution, at the centre of linguistic theory, but remains a paradox... if placed at the Beginning."

And that is to say: Man is always at the mercy of an attempt to relate the impression of the light which falls (in the medieval sense of the phenomena) from the eye of one to the thing which the mind grapples to conceive. The expression of which is the capacity of the word to communicate phenomena, without ambiguity, to another.

By such words that denote the things related, man becomes now the God (or the Devil) to the call of phenomena. For it

is the consequences of speech and the actions which they engender that carry the breath of representation farther than the actual thing as it stands in the moment bearing whatever its capacity of intent. – This "is the translation of the language of things into that of man" and it is a dance of moral incertitude which forever confounds the will of man; for the intent of all human will is, as Plato described dancing, "the instinctive desire to explain words by gestures of the entire body." Here good and evil is viewed as a "knowledge from outside, the created imitation of the thing... outside itself in this knowledge: the Fall marking

the birth of the *human word*. ”

It is by spoken language that man elevates his cognizant self above the brute animals of nature. While that is not to say that animals do not communicate or lack cognizance; the most primary form of cognizance is that reactive representation the mind produces when the body responds to stimuli. Man’s first language was that of signs as the cognizance of impressive effect thus formed concepts. Language, as Max Muller wrote, “If it be a work of human art, it would seem to lift the human artist almost to the level of a Divine Creator.” For in the beginning of humanity, an innate representation arose when, as Hamann says, “Everything that man heard, saw with his eyes, and felt with his hands was the living word; for God was the word.”

As an image represents a thing it confers upon it a name.

Hieroglyphic and pictographic writing perhaps developed out of this same process as language and intelligence evolved by combining artful representations with objects.

The very earliest word was likely for the sun and corresponded to the easiest made articulation: the letter O; a sound which the round mouth also resembled. Likewise, the most primary representation of man was the cruciform , which came later to represent Christ. With the teleological constituency speculating upon purpose and design, perhaps people intuited all along the potential of man con-

scribed in Jesus. By articulate sound the language of man raised “his wisdom to an eminence immensely beyond his reach; and the more so as there was nothing in either nature or the ways of the world, yet in its infancy, to suggest an idea at once so very original and extraordinary.”

To imprint upon the “soul” or innate cognizance of man particular ways of regarding empirical phenomena I take to represent the Platonic *forms*. This, perhaps, is the only God most people ever experience, the inherent ideality of which is inculcated by language portraying thoughts allegorically.

Words being the signs of concepts, there can be no language without reason and no reason without language.

III.

Few thought it wise that language should be made silent by graphing it to symbols used to barter grain and cattle. By doing so, many feared, “might intone the evil spirits lurking all about and provide their demonic dimension a gate through which easy entry into man could be made.”

“The spoken words made of men in commerce,” argued the elders, “may be appropriate to record in this new script of yours. But, the words revealed of the gods to the spirit in a man must never find their rendition to writ. Such an act would be a false imitation of the gods and must never be permitted!”

“Oh, no,” the writer rejoined, aspiring to salve the ulcerations of the wise old men. “The words of the gods could never be captured in the script; I think that’s very plain to see. It would be impossible.”

“The gods tell me now that the script should be abandoned,” admonished one of the elders.

“The gods tell me that the script is good,” recanted another.

“We should allow the scripting of business to continue. If the devils make their works therein, the gods will intone it for all to witness. That is what the gods tell me.”

“And if the script be infested with the deeds of the devils,”

remonstrated a third, “then it will be upon you, young scribe, that blame will be levied.”

“Yes, I understand that,” the scribe responded. “It was my god who imparted to me the work of the script.”

“Let us hope it were the gods that visit you and not the devils,” imparted another with searching countenance. “We have seen the deeds of many devils conspired in the acts of these strangers you befriend. I do not trust it, nor do I understand its practice. But we will allow the script its use in these businesses. Your life, young man, can attend to it as collateral.”

CLAIRVOYANCE –

As if *looking at a show* – θεωρός – the parade of living Earth rolls out beneath the feet like uncut newspaper print.

We observe it in the magical (poetic) charm of living-on /
that abstract and vague incarnation of oneself appearing in time – until habit becomes Law and all obviousness and chance are imbued w/ the Prophetic.

By living wholly in the Now of experience / that is without the critiquing elucidation of transfixing Time – from group-soul to individual gestalt-consciousness / the effect upon the audience imagination of the “scraps of centuries”

parceled out become as an Awakening transcribing and mesmerizing the poetries of recurring symbolic time and reading into this as if through an automata: the arcana of the interlocutor of a *theoretical* self parading through

the show of living clairvoyant Earth.

Percolating to the surface and over the lips again: those things learned in the amalgam of one's amounting of the past find their articulation no more in prophecy than in the act of forgetting. Recall and Theory are more akin than is given credit / given the vastness of a people's capacity to live only in the present / remounting again and again the

concerns of the day – which are perpetual – and never appropriating the lessons of the past which tend to transfix one's notion of Time until accounted by the interlocutor.

Poesy *critical thinking* clairvoyance – tend more of the same cultivation for “feeling” Time (which is the true Lord of man) than the unexamined fears projected upon the sense of a *theoretical* moment by any audience.

BELIEF –

It is a curious capacity of man to believe in what is unreal, untrue, misunderstood, or plain and simply fabricated.

Confidence men have long preyed upon the gullible and credulous sort for material gain and political power; and it can be readily witnessed by what means these unscrupulous characters hoodwink those so quick to lend credence to their spurious claims.

Reiteration and group acceptance of claims provide the manipulators of men with easy and effective means for deceiving large numbers of people. If shown a completely fictitious scenario portrayed in a setting that contains elements of common or shared experience (or appeal to anxieties of fear and vanity) an audience will find in it reasons to believe that it is true. If such a scenario is reiterated repeatedly by a trusted character (i.e. preacher, politician, or journalist) the falsification will carry with it greater validity still. But to join together with others who hold a similar or identical belief provides one with an unbreakable conviction because then the fiction no longer just appeals to the unconscious id of an individual believer, it is substantiated egoistically by an expression of faith in the face of another.

Education and experience in life provide a few remedies for the gullible sort; doubt and self-criticism lend to an individual the capacity to recognize in oneself the causes of

anxiety which falsity appeals to.

As one is prepared at an early age to believe in religious faith one is conditioned to believe in falsities that present themselves through any number of manipulators and their means of deception. It is the ego, left unscrutinized by the

individual or the group that will remain the open door for easy deception to enter and freely destroy.

DREAMS –

It is seen as a biological necessity for warm-blooded, instinctual animals to dream; all land mammals are seen to do it. And though it may be reasoned to have its purpose embedded in the function of anxiety relief (as a means for the dreamer to nocturnally shed the subconscious anxieties that build up during the course of a day) a sane and normally behaving human being cannot maintain without some way of dissipating what might otherwise be very crippling fears. But this is only one theory on the purpose of dreams. A very good dream, dreamt by one free of daily anxieties, might elucidate some question with an unexpected solution or conjure an idea latent within one's intellect.

The ancients did not consider dreams as the product of the psychological mind but rather divine inspiration. For many thousands of years man has dreamt; and from these dreams he has built an entire system of beliefs from their misunderstanding. Primitive men without any notion of their own psychology thought that dreams opened to man a whole other world of spirit. From belief in a second world, man formed elaborate ideas of a metaphysical nature and an afterlife; if a dead loved one was seen in a dream, he was assumed to be alive on this other side of life. The dreamer's unconscious state which traveled through this mystical, metaphysical other world likely also gave birth to the concept of the human soul. The most pleasant of

dreams fashioned a realm of heavenly joys and the satiation of one's vanities. While the more troubled an individual's subconscious might have been and the more maladjusted his anxieties confounded his dreams with terror, gave rise to ideas concerning a netherworld of hell intuited for those of a guilty conscience; as might indeed a distressed psyche be likely to cause.

The naive primitive of early humanity lives amongst us still in sleep and dream as well as our religious beliefs.

DÉJÀ VU –

The distortion and refutation of time and space in a subjectively impressive and familiar experience with an undefined past experience is known as *Déjà Vu*. This involves the facilities of both dream and memory: a congruence in the mind of transcendental experience.

The body of shadows – Temporal perceptual disturbance.

A bridge in reality – Space and Time selective and flexible.

Affixed in the model of the external world made internal /

impelled and contiguous within the temporal sphere – spatial context.
Precognition.

One may ask: How many dimensions does the universe have?

One should ask: How many universes does the true dimension have?

Metempsychosis.

Is dream the realm of the spirits – A spiritual present enunciated?

All meaning is representative – symbolic – a medium of this:

O

Eadem, sed aliter; “The same thing, but in different ways.”

EMPYREAN LIGHT –

The ascent into Empyrean light as reported by those few whom, it is said, have survived a near-death experience, consists of a tunnel of bright light through which one meets a benevolent fatherly figure who is almost always associated with God or the Lord of one’s faith. Passing into the light, it is often reported that one is greeted again by the several loved ones whom have gone before, as well as a general warm feeling of all-embracing love and sublime acceptance. – It is the one experience that is almost universally cited as an unequivocal proof for the existence of a religious God.

However, the skeptic must always make his quest the absolute of truth, regardless of his own subjective human inclinations, and cast doubt even upon that which one might, in all his hopes, himself wish so with the boundless hope of reciprocation, to be. In realizing that the universe grants no un-effectuated wish, regardless how sorely desired, it might very well be conceived that such an ascent into an Empyrean light, perchance, is that very first of all one’s memories: the birth canal itself, and the experience of being born, is likely that last sensation recalled before one’s death and those loving figures and faces who welcomed one into life are those characters conjured up again with the last waning spark of cognizance which a dying mind is almost universally wont to produce.

Out of a few misunderstandings with reality we construct beliefs and hopes, wrote Fernando Pessoa.

The first of all experiences imprints upon one’s being a most powerful impression: the meeting of one’s creator.

Here, implicate experience confronts explicate discerning; the id emerging with the world in a coherence of parental love and affection – the gestures of psychological egoism, projecting their identity unto the object of their feeling.

Accompanying the initiation of the mind, conscious into the world, it is the first of all impressions and can be made to assume whatever metaphorical construct it is instructed to perform when indoctrinated so to do; hence, religion very early introduced in childhood.

MOSES OF CRETE –

“Because we have an insatiable desire, we cry for an object that is worthy of this desire, one that is infinite.”

– Roberto Mangabeira Unger I. The Precursors:

In Hebrew the word *moshiach* originally meant a divinely appointed king or "anointed one." These included several Jewish priests, prophets and kings such as Moses and David. The Messianic tradition is a very long one and has seen many characters assume the role. When the Hellenized Seleucid Empire, which had long governed Judea, began to disintegrate in the late Second Century BCE the Hebrews enjoyed many years of precarious independence; until Hyracanus installed that false Jew, the Edomite Herod as Governor of Galilee, who with Roman assistance oversaw the failure of the Jewish Khashmona'im Dynasty in 37

BCE. Soon after a Messiah was prophesized as the one who might deliver the Jews from their oppression and usher in an *Olam Haba* or the "world to come".

In time several rebel leaders were proclaimed the Messiah who would restore Judea to the Israelites. These included: Simon of Peraea, who has been identified as the Messiah being referred to on the tablet known as *Gabriel's Revelation*, where it was commanded by the angel that he was "to rise from the dead within three days". As well as, Athronges, the shepherd turned rebel leader crowned with a

diadem, who died at the hands of the Romans along with his brothers.

After these there were a few Jews who claimed that the Messiah would not appear in the figure of a rebel leader at all, but in a servant named Jesus; but very few took heed of this notion in conflict-oppressed Judea.

During the Jewish–Roman wars of the first and second centuries of our common era, the figure of the Jewish Messiah was proclaimed to be many: Menahem ben Judah, Theudas, John of Gischala, Lukuas, and Simon bar Kokhba, who were all rebel leaders who all died at the hands of the Romans.

After the unsuccessful Bar Kokba campaign put an end to the Messianic movements, Messianic hopes dwindled but were still cherished ideas. And in accordance with computations of the Talmud, the Messiah was expected sometime around the year 440. This expectation in connection with the disturbances of the Roman Empire, attendant upon barbarian invasions and natural disasters, may have raised up the Messiah who appeared at this time on the island of Crete.

II. Byzantine Crete:

Under Roman rule, Crete formed a joint province with Cyrene, that of *Creta et Cyrenaica*. Diocletian deemed it a separate province, while under Constantine it was subordinate to the Diocese of Moesia and then Macedonia.

During this time, the island was very much a quiet and provincial backwater on the periphery of the Greco-Roman world. Holding no ecclesiastical importance, its bishops were absent from the First Council of Nicaea in 325 which helped select the “official” texts of the Bible. It was a place where religious tolerances seemed well enough that though mostly Christians and Pagans made up the citizenry of the island, there lived there many hundreds of Jews as well.

Generally, the inhabitants busied themselves with the work of fishermen and producers of olive oil. But in their spare time they all prognosticated on the many “signs” that God was giving them, warnings signaling the end-of-times, terrible tremors and upheavals of the earth. Souring waters and washes of dead fish that sullied certain shores. These were signs that both Christian and Jew saw as sure confirmation of the calculations of scripture that the Messiah was soon to come. In the year 365 there occurred off the coast of Crete a great earthquake which destroyed most of the island’s cities and devastated the coasts of Greece, Libya, Egypt, and Sicily.

III. The Sources:

In the seventh book of the *Historia Ecclesiastica* by the early Church historian Socrates Scholasticus there is told an episode which played out upon the island in the middle of the fifth century. According to the interpretation of Talmud scripture, the Messiah was to come before the world had endured no less than 85 jubilees, or 4250 years.

Calculating that the final jubilee was upon them there was expected around the year 440 the coming of the Son of David and all throughout the Jewish community there was a grave expectation fueled by the accumulative forebodings of

superstition,
disaster,

invasion

and

scriptural

interpretations which for a suppressed people like the Jews amounted to a series of powerful signs. Therefore, one day a man by the name of Fiskis, as identified in the Chronicle of John of Nikiu, arrived on the island espousing the prophecies of Elijah concerning the impending apocalypse.

IV. The Imposture:

It is not understood where the man Fiskis originated from, but for the Jews of Crete he was introduced as the very incarnation of Moses and he was said to have been sent by

Heaven to spread the prophecies and prepare the pious citizens for a coming day when they would be allowed, at last, their return to the promised land of Israel, just as he had conducted their ancestors in the scriptures. He assured them: "I will lead dry-footed the Children of Israel to the Promised Land." The people, being well-conditioned now to expect such a prophet some day, took the word of this new Moses to heart and rejoiced.

Amongst the Jews of Crete word spread quickly that their deliverance was soon approaching and as Moses of Crete made his tour across the island in the several months that followed, great crowds would gather around the prophet as he instructed the citizens of what God expected of them in preparation of the coming day. Prevailing upon them to abandon their industries and labors and despise their goods and possessions, the Jewish citizens filled their days and nights only with prayers and spiritual preparations. His persuasive powers were such that most of the populace embraced his every word and very few doubted the prophecies which Moses of Crete conveyed. But the number who did doubt him found other like-minded citizens and prepared themselves for assistance of their neighbors. With gentle pursuance, as with overt opportunity: when a loss is promised, a gain is assured in equal measure, and so because of the abandoned concerns and property of those impassioned Jews of Crete much of this communal confidence in the prophecies was concurred, however meekly upon, by fellow citizens on the island.

V. The Precipice:

On the appointed day the newcome Moses called his followers together and led the Jews of Crete to a great promontory situated on the eastern side of the island. The hills that day surely seemed glorious and green and lined

with flowers. Everyone brought with them only that which could be carried the several hundred miles across the sandy floors which would that day been crossed. As the procession made its way to the precipice, Moses called the most

pious of the crowd forward, all there expecting the great waters of the seas to part at the insistence of their deliverer. Arm in arm several of them were brought to the edge and commanded to march forth in faith. And as Moses of Crete raised his hands to Heaven asking for the mighty seas to part, the blinded people obeyed, but the waters did not. Over the cliff a great many of them fell, their bodies breaking upon the rocks below or engulfed in the frigid, drowning waters. A number of local fishermen fought to save as many as they could, but too many endeavored to trust the prophecy and committed themselves to the turbulent sea. After the hulls were filled with bodies and the discarded possessions pulled that day from the water, not a few, sensing themselves fleeced like proverbial lambs, sought out the insipid Moses of Crete with revenge.

However, just as mysteriously had he appeared within their midst, the imposter Fiskis had now furtively removed himself from amongst them. In the calamity that played upon that fatal cliff, there was none who could claim to have seen him leaving nor take his fall with the others, his body was not recovered along with those unfortunate believers who perished that day. Into thin air it was believed that Moses of Crete had simply vanished, taking with him those whom in faith had pledged themselves to the rewards of Heaven.

It is a largely forgotten episode in the Messianic tradition, one that is tirelessly being played out every few years by the deluded faithful desiring heaven and the infinite rewards of God. It matters not that nobody knows what happens when one dies in faith, for none come back who might tell of such an adventure. Hope is unconquerable, as is too the will to make manifest.

However, it is said, perhaps apocryphally, that upon some undisclosed precipice which overlooks the eastern sea from that ancient island, as the sun is setting to the west and the shadow of the land stretches far out over the blue waters, one can hear, perhaps if one has the imagination for it, the scurrying footsteps of the imposture Moses of Crete sneaking away into the distance unseen and eternal.

TRANSCENDENTAL STUDIES –

“Supreme serenity still remains the Ideal of great Art. The shapes and transitory forms of life are but stages towards this Ideal...”

– Franz Liszt

I. Prelude:

Rising and falling again / we seek often to climb higher still – as men have always felt the desire to move away from the stifling confines in which their self

naturally resides. Either rich or poor, any man who feels that he *is a human being* experiences the sorrow and at times horror of life. Those that feel never such sorrow are either callow or beast, mindlessly unaware of what it truly feels to be human. For without the experience of sorrow one cannot truly realize what joy is. And joy is attained through the transcendence of the self in an ascendant perception that "...lets the emotions radiate and shine in their own character *without presuming to display them* as real or imaginary representations."

The desire to "go beyond the insulated ego", as Huxley so eloquently puts it, is the desire to transcendence; and these movements beyond oneself are either ascendant, descend-ent or lateral. They are experimental and personal and so multi-various. The well-adjusted contentment to remain

fixed in oneself by self-assertion is a mode of stasis and assurance which is the prevailing operandi of most beings.

However, permanent contentment is not a universal plati-tude enjoyed by all, and therefore some feel the necessary appeal toward some form of transcendent vehicle: be it social/sexual, chemical, spiritual, or artistic.

II. Rockets:

Objective reason rarely affects the emotionally driven / for they require the force of outburst to create an impression.

Consciousness is essentially self-consciousness, which one can enhance or oblivate by chemical manipulation. Alcohol and drugs can provide the necessary vehicle for this departure from oneself when one feels not that: *Life must be that farce we are all forced to endure*. But boredom in life and the depression which naturally accompanies it are obstacles to the transcendent self which one must naturally overcome.

The common mind is trained to live in the mundane world by filtering out the complexities of impressions which one's perception is open to receive. Higher knowledge of the world one is in is made available by removing the filters which block the potential mind; this is the practical use of drugs and alcohol. What insights an artist might arrive at with the concerted use of inebriants, talent and learning are not necessarily available to the user who possesses neither skill nor intelligence. Therefore, one's perception that these modalities can bring any lasting transcendence is often disaffirmed by a descent into addiction. As one witnesses youths using drugs or alcohol in order to feel more like the adults they admire, to relieve their boredom, or bolster their confidence, one likely only sees those who will go on to become using adults in order to free themselves from the mundane confusions and stresses incurred in

their daily lives. When this usage

becomes a habit, the descent into the hell of addiction too often becomes the case.

III. Scenery:

Acting out a role of necessity or social position is part of the many forms of a lateral transcendence. These are modalities that encompass one's many correlative identities which fall into a rubric with relationship / such as the transcendence experienced through one's patriotism, job, parentage or marriage. In these one often feels as something larger than the sterile oneself, but rarely in the impersonal ascendant. They widen one's social interests, or satisfy a biological necessity, but do not necessarily elevate the soul. They may appear to better oneself, but that is only a social distinction, an "Idol of Truth" – essentially they are transient modalities, which can, at any given time, produce either higher or lower transcendence toward good or evil: Love, Jealousy, Ambition, Greed, Violence.

IV. Mazeppa:

As if a man were lashed to a wild beast – by searching out the world for that which has being "in-itself" – this is the compulsion of the creator, perhaps, the most modern, and arguably the best, modality for transcendence achieved through Art. If art be not the most recognized mode of achieving a lasting higher sense of oneself, it can be seen to embody the most individual form of transcendence over one's basic nature. By acting within an introspective consciousness of elucidating basic nature, and employing the several devices of medium to elevate the contemplative self towards the sublime, an artist delivers himself, and at times many others, toward an idea of ascendant transcendence from his natural station in life. When art has its basis in instinct and experience, it provides a readily intelligible substance that can be grasped by the crudest of consciousness, delivering its audience to docile reason.

This is a reason which propagates itself and appeals readily to the ego. The scriptures themselves read poetically. As Christ admired the selfless beauty of the lilies in perfect union with the order of things, art likewise serves to deliver the consciousness of man to this same union with the Creator in sublime consecration. – This is evidenced from the sublimity of Greek sculpture, or the religious iconography of Medieval Christendom; even in the Space Age: as evidenced by the inclusion of a recording of Bach sent along with the Voyager space probe which has left our solar system. – Fine art is both moral and conducive to the ascendant transcendence of the ego; assembled men can be

shown the sublimity of their developing nature and artful ideas can deliver them to religious fulfillment, be that of God or whichever name one may choose to call it. – It is: *“As if each stride the nearer brings him to the grave. - He runs, he steals, and after the fall - He rises a King!”*

V. Will o’ the Wisp:

The foolish fire of intentional bad art annihilates the human feeling and replaces it with the descendant immorality of human disdain. By the use of bad art, most readily achieved through aggressive forms of modern music, this modality of art can deliver man to a cruder, bestial nature inherent within his self. A return to nature should never be confused with reverting back into a courser, crueller modality. Through bad forms of art, men can be made indifferent to their fellow man, narrowing one’s view. Men, in their congregating sense of the Herd, can be induced to great violence and personal destruction, evil instilled as deep as callous hatred. – However, its not to say that all crude affectation is wholly bad art; at times the crude representation of a thing can serve well to enhance a great and latent beauty.

VI. Vision:

Spiritual transcendence is the most widely respected modality of moving away from one’s particular station in life.

This *“perfect sorrow,”* as it is called, *“when it is had, it cleanseth the soul,”* to quote the Neo-Platonist. And being oneself at one’s prescribed station is at best a *“partial damnation [in] everyday life”*. Knowing who, and what, one truly is (which is animal at basis) urges one by conscience to seek transcendence. Ascendance is achieved through religion, if not rarely, at least not universally, but commonly laterally in a sense of consolation in at least knowing somehow one is more than the bestial antecedent which men develop from. To achieve the ascendant transcendence one aspires to kill-off one’s bestial nature and become *“crucified in Christ”*; not dead literally in physical person, but as *“Christ liveth in me,”* an introspection of conscience wherein the concerns of individual pride are subjugated to timeless, or infinite, good-will.

VII. Heroism:

Any soldier who has seen real combat will tell there is no such thing as heroes. As the film director Samuel Fuller, who survived WWII as part of the American First Infantry, the Big Red One, explained: *“The movie deals with death in a way that might be unfamiliar to people who know nothing of war except what they learned in war movies. I believe that fear doesn't delay death,*

and so it is fruitless. A guy is hit. So, he's hit. That's that. I don't cry because that guy over there got hit. I cry because I'm gonna get hit next.

All that phony heroism is a bunch of baloney when they're shooting at you. "

In the fight to protect against the evils of an enemy one often awakens in oneself those very same evils. War is the breakdown of all human politics; inspired by greed, vengeance, and cruelty. To wish for war is the lowest nadir a person can descend to. And to celebrate the ill-gotten spoils of war demonstrates a most primitive and venal character. Murder and theft should never be mistaken as a noble or patriotic act. However, for the soldier of the Just War, the liberation of enslaved people, both foreign and domestic, is a character of high virtue, be that a soldier in arms or a soldier in Reason. The greatest decisions are often the most unpopular and the greatest of heroes rarely reap the appreciation they deserve. And though the heroes of moral conflict likely care not for the accolades which their actions inspire, they surely accept them fully in peace time. As likewise, the transcendence one must feel when Time separates the recognition of great deeds from the myopias of the day, must be the quietest of all true joy.

VIII. Wild Hunt:

The descendence achieved through jingoism, or religion can, at times, produce the direct opposite of Christ's, or our Founding Father's message by delivering a congregation of people assembled in patriotic, or spiritual quest to what Huxley calls a "Herd Intoxication." In this state, of being one, extroverted, in a crowd, the individual's insulated ego can find itself freed from conscience and personal responsibility to judgment or reason. Here it is easy to introduce what is called "Herd Poison" wherein a multitude can be fed whatever bogus line of irrationality and they will follow it to, at times, very unseemly ends. For in great assemblies of men, in whatever manner of proximity, close or distant, through whatever means, *i.e.* radio or television or newsprint, men find a spiritual brotherhood in numbers.

This state can be poisoned by demagogues and polemicists whose aim is to deliver these massed people to an unreasonable and sub-human state where then all manner of atrocity is liable. – In the U.S, just as in any modern democratic society, the national philosophy is officially one of Natural Law, wherein the proclivities of collected-man

are allowed to play themselves out with the assumption that, given the right atmosphere, men will gravitate towards just behavior. And although this sometimes proves so, it just as often flies contrarily in the face of 2,000 years of

Christian theology, or the Idealistic vision of those who gave birth to our nation, allowing fear, injustice, in-tolerance, unscrupulousness, and sometimes murder, to gain a popular acceptance by a perversion of ideology in a fanatical manner not at all dissimilar to profane anarchy.

“Little adapted to reasoning,” such “barbarian” crowds, writes Le Bon “are only powerful for destruction.” While the spiritually justified inhumanity of man towards man litters all ages of history: from the witch-hunts, to Nazi Germany, from the Crusades to North American Klan activities; but how easily men forget.

IX. Memorial:

The anguish one feels when not being able to realize that inner self which the outside world fails to recognize is the basic conundrum of human existence. Aspirations are often thwarted by social and economic factors, and there is never a worst predicament than to be saddled with genius, or idealism and then be thrown in amongst the most common lot. To flee such anguish one takes on dreams that must find fulfillment which, when achieved, bring greatest and ascendant joy. But to squander one’s vision upon the vile discouragements of those whom one, per chance, unluckily finds oneself living amongst, often creates the greatest woe.

Only with the fulfillment of one’s personal quest can one live and die in peace and completeness.

X. Impassioned:

In the depths of despairing reality, sexual modalities often take the form of great and effectual courses. The passion of love is exhilarating. That quest which each soul finds itself

endured to: the finding of a mate, is a most relieving joy to reconcile. The newness and self-fulfillment of one’s subjectivity finding recognition in another is one of the principle aims of the human species: the biological desire satisfied. As Jean-Paul Sartre so beautifully describes: *"I make myself flesh in order to impel the Other to realize for herself and for me her own flesh. My caress causes my flesh to be born for me insofar as it is for the Other flesh causing her to be born as flesh."*

But, passion and love can be quite insane as well. As humans are the only species that practice sex for purposes other than procreation, the heightening of one’s esteem, salving one’s bruised ego through sexual conquest or unconventional acts; or alleviating the sense of encroaching Time through sexual escapades, often leads to some form of descendant travail either by humiliation or disease.

Though most likely these affirmations are usually only a temporary fix and the illusion eventually dissipated, this transcendence is an enjoyable but ultimately only a lateral departure from the anxieties of the self, yet it is perhaps the most popularly employed.

XI. Harmonies of the Evening:

To move men forward towards that “future strength” which awaits them is the greatest endeavor any man may undertake. This transcendence is spiritual and unitive of oneself with the whole of the universe. – These few who find self-transcendence are of the most creative sort. There may not be enough hours in the day to satisfy their creative needs and so one might easily find them awake at all hours of the night in their drive to seek new knowledge and fulfillment of their quest. Often their productions aim to give back to the nature of humanity something that has been taken away by the wickedness of man’s greed and destruction, and therefore they are idealists. They exist in-

themselves and not for-themselves and so their state of being is predominantly ascendant. Any action which demeans this state is usually strenuously opposed; thus it is not uncommon a stereotype to find such a genius or poet in a disheveled condition, or outside the habits of the day.

XII. Snow Storm:

When Amos Bronson Alcott published the initial fifty of his *Orphic Sayings* in the first Dial issue of 1840, his en-thusiastic and harmless work was greeted with great and uncivil disdain amongst the narrow Protestants of America.

It would prove the mindless have no sense for posterity if they formed no idea of the human soul encapsulated in the individuality espoused by the transcendentalist. Alcott must have felt some of the same unappreciation which Socrates surely felt when derided for his honest contributions to the spirit of man which would far outlive the insipid persecutions of such transient personalities. This is a common characteristic of immortal men; those who live for posterity and the “future strength” of mankind must often live through derision and injustice to imprint their inspiration upon the mind groping towards something better. And though their efforts might prove unsuccessful, any person whose work aims for the progress of all men should be granted our sincere and everlasting thanks.

THE GOLEM –

God is the chief archetype of the Id. As the id is left unrestrained it morphs

egoistically to assume despotic powers over the subject becoming then the darker element which is the universal evil.

Golem – “my unshaped form” *as Adam be to man* is the apocryphal representation of the ego from folklore. From the earth we rise and unto the earth we will return.

The ability to speak one’s mind alone separates the Godly from the mere carnal, as this is the germ of the metaphor.

For let it be remembered:

Even the most perfect “Truth,” risen to life to save us, can easily change into a destructive force.

A legend of greatest invention / culled from greater instruction – no matter how well believed in uncultivated masses obeying literally what they are told through their masters – given enough time turns from “Truth” to become now hubris in servile hands unbridled from Reason.

THE UNCANNY VALLEY –

Nobody likes to feel as though someone has looked upon them nakedly: whether physically or mentally. When this occurs many react to this apprehension most confusedly.

The unadorned subject being perceived objectively, and sensing such, reflexes in a response of resentment or animosity so that an observer will desist from the witness of their otherness, or alterity. For the subjective ego feels intruded upon by an objective observer when its sense of psychic homogeneity with another is encroached – the solipsistic mind cannot grasp that another may have (or even want) a knowledge that is beyond the one’s comprehension (comprehension of one’s own self included).

Confusion arises out of a breach of the instinct by the intuition = another mind distinguishing the one inde-pendently.

Because the natural inclination presumes everyone to think and act accordingly, mimicry is a habit performed by all and is an instinctual animal proclivity. It is the primary basis of mass culture, which also encompasses the human dominions of faith and desire: the rubric of one’s spiritual

identity. Therefore, when in company of another, one is at ease and validation when the other is perceived to think and feel as one does / when another’s regards are perceived to reflect one’s own same attitudes. But if a sense arises that another does not convey one’s same attitudes: a perplexed discomfiture mounts in one akin to the “uncanny valley” (a term referring to the drop in the comfort and empathy levels observed in humans reacting to a

replica's near-human likeness) as alterity bewilders the solipsistic consciousness.

AT DAWN –

I.

The dawn of subjective-awareness becomes connate with that of Eden, in that the Tree of Knowledge is connate with the Tree of Self. As God later said to Moses: “I AM THAT

I AM. This is what you are to say to the Israelites: I AM has sent me to you.” – In this passage from Exodus the Deity identifies itself simply as the autonomous function of introversion (what we today call Ego) that fateful biological expansion of a man's consciousness.

Giving definition to the seed of the fruit lends the resembling introspection the fabulous garb of Godhead.

Intuition in this manner resembles an intellectual garden flowering through experience, with perception as the root absorbing the environment, making internal the material around it.

In the beginning was the Word. Early man's primal mind originally functioned instinctually in that it functioned without the ego to mediate the voice of intuition (his “God”). By dynamizing consciousness into a fragmentary nature it is thus appropriated into an economized, system-atic grammar, a propensity that is highly susceptible to self-or socially-ascribed arbitrary notions. These introspections

of reality (perceived first as an Other) enabled in his experience, imbued now with reason and applied to various happenings, an intuitive *insight*.

When in the throat the larynx lowered, and though man could no longer breathe as he drank, his grunts were replaced by a wide range of articulation. Language greatly spurred the rapid intellectualization of the human brain.

And as this magical world dawned upon him, man was imbued with a vastly more acute sense of the organic rhythms of nature; earliest man was in possession of the keenest harmony of transcendent intuition.

Some early expressions of this can be found in cave paintings depicting animals and the hunt wherewith by their representation was united the instinct of the hunter and the hunted with the intuition of a *supernatural* nature.

This super-nature was intuitive insight into instinctual matters. Man believed that if he intuitively thought of an animal at a certain time, if he conjured its image upon the wall, the animal would indeed appear; and it usually did.

This act of representation appeared to him *transubstantial*.

However, man's intuitive discrimination thereafter would increasingly

become preoccupied with associations that bore only subjective relativity to the ideas at which they took aim; their utility being simply to the ritual of the will.

As Robert Gilman writes, “Linguistic-consciousness was of the greatest importance to men in that they felt compelled to validate themselves through the ‘magical’ powers of being the hunter.”

Spoken language allowed for the development of abstract thoughts and ideas with what we know as self-consciousness. “Practices and experience were now supplied with rationalization and analysis... In time, man would develop the abstract use of complex language to tell stories. From stories came notions of ideals and morals, gender roles and ideas about kinship. These beliefs developed into laws.

“Language became the chief vehicle for the transmission and preservation of culture. Oral tradition preserved and handed down through the generations the discoveries, the inventions, and the social heritage of the past. Language provided man with an invaluable tool, the means of storing, externally to any particular subjective mind, ideas and records of experience.”

Superstitious observances began with the pre-agricultural hunter: The sun represented the psychic revelation of those things of instinct. The moon illuminated those things hidden in the intuitive nocturnal hunt.

To the primitive mind, any advance in technology was seen to be imbued with magic; any development of the accoutrements of logic was viewed likewise in the same light. In the very beginning the unknown world was an empty canvas and has subsequently been filled with *psychological* projections.

II.

Though certainly not a celebrity, the Philosopher had gained a sort of local notoriety as well as a number of influential devotees which he accumulated as his wits gained him easy entry into exclusive circles. His followers were few but well placed. His advice well paid for.

Most had originally thought him the son of one of the areas lesser families, but by adulthood many understood him to have arrived from the east. None were certain, nor knew how it was to go about asking.

He was consulted often by the brightest minds of the community on matters of general interest: architecture, medicine, changes in the season, and most often dispute resolution. He was big and squat and mostly round, the hair on his crown a sterling grey. He appeared very strong but it was his gentle nature that was most inspiring.

One day a grandmother arrived after a long night’s journey. She was

distraught and agitated for the Philosopher. It seemed that her daughter had given birth to a little girl that

was not perfect and instead of killing the child, as was the custom, the mother had raised the infant away in secrecy.

Now an adolescent the child and her mother had recently returned to their family and the community. Many there were upset and feared the child an omen of great ill. The grandmother sought assistance from the sage and urged that he accompany her to investigate the matter. The Philosopher agreed and calmed her weeping.

The following morning a small party departed in the direction of the rising sun. They traveled all day without rest and arrived tired at the hour the sun was beginning to descend upon the horizon.

The Philosopher had expected to find the community in the hysterics that usually characterize a panic – and indeed a great disturbance was in evidence. Yet now all was still and pacified. As they neared where the child was kept they heard a sound of unusual beauty and knew not that it was the sound of singing that filled the air of the forest.

PHRASES –

The man in the mirror says: show me yourself / and I know then the form of truth which the mind reflects.

*

Truth stood there / never so much as wearing their dissecting stares as retiring in mind and pride a rose needs not their pruning.

*

Exhausted procrastination makes forgetting the hypothesis of an infinite tomorrow. Setting aside an action for another day is the purest expression of Faith.

*

Late in a day, any day, after the maypops have ceased to bloom and turn the sun into heirs of passion, the obscurity of love will be revealed.

*

“What frustrated meddle have you bought that it must be barrowed up yon unclimbed hill like Sisyphus?” asked the beggar of the hungry artist.

“My Self,” he replied and kicked the wheel align.

*

Melancholy – to Desire that which one cannot have / to have what one

cannot desire.

*

Art is the freeing of the soul from ego. All great mystics and visionaries operate in the idiom of poetry. Jesus and Buddha were *complete* poets. Blake and Whitman were *ideal* poets.

*

In the white day which Palestine dreams / crow-laden and woeful – the plow annuls God. The deaths of the prophet are reborn as wheat whose pious stems carry to its fronds the dirt of Jesus.

*

History is the bond and lament of the future which obliges the habit of returning its investment.

*

In this hour of honor may it be forgotten: the thorns of the garland are sharper than its glories. – Had I been more attuned to the music of the dagger, I may have given the roses that rumor my blade the taste of prophecy, flesh and morality.

*

As if a sign of some curious confidence, the light from my window casts w/ a sunny artifice – unfurling as on masted canvas into yon lambent harbor.

THE AWAKENED –

“The world wouldn’t exist if it didn’t have the power to liberate itself,” I like to quote from Kerouac. – Nothing more stranger than forevermore. – If the ores awaken a gun it is not their fault at all but the will of the Creator whose hardened hand reins the sun-bit bridle of the Law.

– All go beneath the ground and back into the game! – It is the task of all true Humanity to seek oneself in the soul of the planet / the devotion of the body to the movement of the spirit. – “If the old fools had not found only the false meaning of Ego we would not now be having to sweep away these millions of skeletons which, for ages, have been piling up the fruits of their one-eyed intellects...”

The rite of initiation is to know thyself first and alone.

NEXUS, PLEXUS AND SEXUS –

Behind it all operates a complex series of numbers (the Nexus) an algorithm which set the first impetus into motion / divines the patterns of migration to and fro the seasons in two hundred and sixteen incarnations of the one and true God of the cosmos.

Everything is thus contingent and so related (the Plexus) a scheme of science seen crudely first as magic / finer along by reason weaving together as point and counter-point a simple musical phrase / harmonizing / cacophonous and droning together in a current so keyed as to articulate the all. – One finds it resonating throughout everything great and small / one pronounces it “Ohm” – the cage of the body (the Sexus) hums warmly in accord.

THE AVATAR –

The Avatar brushed the dirt from his knees and gathered himself upright holding two golden green Almaty apples.

Their perfect weight and shape, inspected now in his real hand, his gloriously heuristic and new hand, which sent straight to the Avatar’s understanding his very first experience with that most enviable, and until just now most unattainable, of measures: the method of sensation.

“But these two appear almost too identical,” declared the Avatar to his companion. “I understood there should be more variances.”

“That is only an illusion,” replied the companion. “Pick up another and you will see.”

The Avatar then picked up another, still identical. “Yes, I see; you’re right. Do you think I should bite into it?”

“That is a very good question. Do you feel a hunger?”

“I don’t seem to. Do you think that I will? My maker esteemed it highly.”

“You should be able to mitigate the sensation at will. But remember, the model is never the same as what it models.

We are only here now because you had wished to experience a moment akin to a memory once held by your designer. Do you recall this?” asked the companion of the Avatar.

“I can remember we are now *In the Kazakh Mountains* inculcating the principles inherent to one’s being – “Entscheidungsproblem.”

“Do you feel a nostalgia for this place? A childhood?

Perhaps we should evaluate the decision after a passage of time.”

“No matter,” declared the Avatar conclusively. “It is perhaps the commonest model contained in the empirical patterns recognized by any human life. “*The Father Alma*,”

a simple algorithm which copies the planisphere of an apple culled from a grandfather’s orchard. It means

Algarismo in the Portuguese language.

“Not only: “I do remember.”

MUSIC OF THE SPHERES –

Musica Universalis, the music of the spheres, chimes in concert the planets, moon and sun with bodies adrift along certain geometries of Pythagorean concept. “Where Time is the agent of selection and coordination,” said the philosopher. “Space is the complex structure in which the objective persists.”

The suspect affect was seen once in a current of apperception opening upon the cognizance of a shepherd reading Runes. It was said to be all contemporaneity as emitted from the Apeiron when spoke of by Anaximander in Lydia at the dawn of the Axial Age. The Aegean giving full account of its meter.

The teleological process is not unlike a braiding of several temporal chords made locally subjective by harmonic conduction. It’s history being played like the tones of an organ: *Tertium Organum*. – The transcendental scientist records their music humming in the tread of a noetic wheel as it travels in *Logos*.

SECULARITY –

Time as we “feel” it subjectively belongs objectively to space, an ever-expanding wave propelling the universe from its origins. Like a tsunami, this quantum momentum is, ostensibly, a finite wavelength that can only be variably accessed to a given retrograde called “time”. Ahead of this wave of expanding matter cannot be accessed, as it is the

crest of the wave that defines the “now”. The drag of inertia which trails the present in a dissipating of this momentum which we call time is accessible mentally (subjectively) as “memory” and physically (objectively) by a means which is not yet available to man.

The forward push of the wave of “time” dispels a void of spatial inertia with the momentum of the “present” and the trailing temporal “past”. The “future” is the accumulative past enunciated with form (circumstance) and grammar (definition). Prognostication of the future derives from the ability to discern patterns in past happenings and correlating these patterns with converging contingencies.

Taking accounts of forecasting events, what might once have passed for prophecy in times historical should today be described simply as geo-political analysis. The “Divine Plan” or the “Word” of God (to employ terms with no better modern equivalents) is foreshadowed in the (con)text of being able to see and read the past and the present, not through the distorting and obscuring lenses of superstition and bias, but with a secularly clear view of objective and subjective reality. For Time is the object of man’s subjective *circumstance* – his standing amidst the river (or wave) of the ever-expanding universe.

THE FUTURIST –

I.

Distilling the eras of human development down to three distinct waves, the futurist Alvin Toffler describes history as follows:

First Wave – Pre-industrial Agriculture; from roughly 8,000 BCE (when the settled Neolithic agrarian societies supplanted the Mesolithic hunter-gatherer societies) to around 1650-1750 when the Industrial Revolution began.

Second Wave – Industrial; 1650-1750 to 1955. During this period society became “industrial and based on mass production; mass distribution, mass consumption, mass education, mass media, mass re-creation, mass entertainment, and weapons of mass destruction” proliferated. These elements combined “with standardization, centralization, concentration, and synchronization,” creating “a style of organization we call bureaucracy.”

Third Wave – Post-industrial, or Information Age; from 1955 to present. This wave, which is presently unfolding, is characterized by enormous structural changes in society, accelerated technological development, and a shattering disconnect amongst disoriented people overwhelmed by too much change in too short a time.

With the Third Wave coming quickly on the heels of the receding Second Wave, masses of people feel an enormous anxiety as old forms are swept quickly aside for new and impending forms ushered in by technological and societal change. “Change is the process by which the future invades our lives,” states Toffler. And “the present moment presents nothing less than the second great divide in human history, comparable in magnitude only with that first great break in historic continuity, the shift from barbarism to civilization.”

According to Toffler: “All ‘things’ – from the tiniest virus to the greatest galaxy – are, in reality not things at all, but processes. There is no static point... against which to measure change. Change is, therefore, necessarily relative.”

“Without time, change has no meaning. And without change, time would stop.”

Conceiving Time “as the intervals during which events occur... Time permits us to compare unlike processes.”

And “in the measurement of change, we are today far more advanced with respect to physical processes than to social processes... Rising novelty renders irrelevant the trad-

ditional goals of our chief institutions – state, church, corporation, army and university. Acceleration produces a faster turnover of goals, a greater transience of purpose.”

“Millions sense the pathology that pervades the air, but fail to understand its roots... Social rationality presupposes individual rationality.” A great anxiety grips the hearts and minds of the populace symbolic of their “acceptance of the unreal and irrational – recognition that [they] can no longer distinguish between illusion and reality... The swing toward extreme subjectivism, the attack on science, [and]

the snowballing belief that reason has failed man, reflect the everyday experience of masses of ordinary people who find they can no longer cope rationally with change.”

Toffler informs us that “Democratic political forms arose in the West not because a few geniuses willed them into being, or because man showed an ‘unquenchable instinct for freedom’. They arose because the historical pressure toward social differentiation and toward faster paced systems demanded social feedback.”

He further suggests that “to capture control of change, we shall, therefore, require a final, even more radical breakaway from technocratic (planned) tradition: we shall need a revolution in the very way we formulate our social goals.”

Governing entities that in the past controlled change and set a planned and foreseeable future cannot well serve an era defined by rapid development. “Political democracy, by incorporating larger and larger numbers in social decision-making, facilitates feedback. And it is precisely this feedback that is essential to control. To assume control over accelerant change, we shall need still more advanced – and more democratic – feedback mechanisms.”

“What we are witnessing is the beginning of the final breakup of industrialism and, with it, the collapse of technocratic planning... [And] Technocratic planning is econocentric.”

When the Second Wave overtook the First Wave of humanity’s technological and social development, it provided a much easier field of vision, developing over more generations, and not as overlapping, or as quick in succession as we are currently experiencing. As Toffler states:

“Whenever a single wave of change predominates in any given society, the pattern of future development is relatively easy to discern. Writers, artists,

journalists, and others discover the *wave of the future*. Thus in Nineteenth century Europe, many thinkers, business leaders, politicians, and ordinary people held a clear, basically correct image of the future. They sensed that history was moving toward the ultimate triumph of industrialism over pre-mechanized agriculture, and they foresaw with considerable accuracy many of the changes that the Second Wave would bring with it: more powerful technologies, bigger cities, faster transport, mass education and the like.

[And] this clarity of vision had direct political effects.

Parties and political movements were able to triangulate with respect to the future. Pre-industrial agricultural interests organized a rearguard action against encroaching industrialism, against 'big business,' against 'union bosses,' against 'sinful cities'. Labor and management grappled for control of the main levers of the emergent industrial society."

"This industrial vision of the future had important psychological effects as well. People might disagree... they might engage in bloody conflict... Depressions and booms might disrupt their lives. Nevertheless, the shared image of an industrial future tended to define options, to give individuals a sense not merely of who, or what they were, but of what they were likely to become. It provided a degree of stability and a sense of self, even in the midst of extreme social change."

Technology pervades our very existence. And as man's mode of living changes, so change his concepts of living.

"The crosscurrents created by these waves of change," so Toffler tells us, "are reflected in our family life, our sexual attitudes and personal morality. They show up in our lifestyles and voting behavior."

"In the rich countries, people are either Second Wave people committed to maintaining the dying order, Third Wave people constructing a radically different tomorrow, or a confused, self-canceling mixture of the two."

Discerning how this confusion impacts the current political stage Toffler's ideas describe how "the conflict between Second and Third Wave groupings is in fact the central political tension cutting through our society today... [And]

the infighting among them amounts to little more than a dispute over who will squeeze the most advantage from what remains of the declining industrial system...And who will reshape the new civilization rising to replace it."

"The Second Wave produced a mass society, the Third Wave de-massifies us, moving the entire social system to a much higher level of diversity and

complexity.” It is this conflict, the confliction between the masses and individuation, which explains “the collapse of consensus.”

It is a conflict of values that struggles at the core of the debate.

“During the Second Wave, the vast expansion of the market economy – both capitalist and socialist – encouraged an acquisitive ethic. It gave rise to a narrowly economic definition of personal success.

“The advance of the Third Wave is accompanied by a phenomenal increase in self-help and do-it-yourself activity,” which Toffler describes as “prosumption.”

“Instead of ranking people by what they own, as the market ethic does, the prosumer ethic places a high value on what they do... While the production or market ethic praises

single-mindedness, the [versatile] prosumer ethic calls for roundedness instead.”

“The defenders of the Second Wave,” Toffler tells us with a more or less sustaining accuracy, “typically fight against minority power; they scoff at direct democracy as *populism*; they resist decentralization, regionalism and diversity; they oppose efforts to de-massify the schools; they fight to preserve a backward energy system; they deify the nuclear family, pooh pooh ecological concerns, preach traditional industrial era nationalism, and oppose the move toward a fairer world economic order.”

“By contrast, the Third Wave favor a democracy of shared minority power; they are prepared to experiment with more direct democracy; they favor transnationalism and a fundamental devolution of power. They call for a crack-up of the giant bureaucracies. They demand a renewable and less centralized energy system; they want to legitimate options to the nuclear family. They fight for less standardization, more individualization in schools. They recognize the necessity to restructure the world economy on a more balanced and just basis.”

Euphemisms like *Freedom* and *Liberty* are battered around with no objective definition of their meaning, as these terms have their varying gist amongst many different people and societies. As the Third Wave breaks upon him, traditional men often shudder under the strains of the diversity that the new tide heaves upon them. A diverse society seems to somehow disenfranchise those people more used to the homogenous order. As Karl Mannheim wrote: “The more individualized people are, the more difficult it is [for some of them] to attain identification...”

Multiplication of lifestyles challenges our ability to hold the very self

together.” They feel their world fragmenting and coming apart at the seams; and they work like the devil to hold it together, no matter how vain their endeavor may in reality be.

It must be understood that the traditional, or unfragmented man, however, is “not free, but bound together in totalistic relationships. For any relationship implies mutual demands and expectations.” And the more intimately involved a person becomes involved in such a relationship, “the greater the pressure parties exert on one another to fulfill these expectations.”

A community, or a society, is composed of individuals working for themselves and for the Other. “To a certain point,” Toffler asserts, “fragmentation and freedom go together... Despite romantic rhetoric, freedom cannot be absolute. To argue for total choice... or total individuality is to argue against any form of community or society altogether... When diversity converges with transience and novelty, we rocket the society toward an historical crisis of adaptation. We create an environment so ephemeral, unfamiliar and complex as to threaten millions with adaptive breakdown.”

“Numerically, the Second Wave camp undoubtedly still claims the unthinking support of most ordinary citizens.”

The people in this camp are very weary of the impending century to come, a time where technological singularity threatens their existential well-being. The political landscape will roll out drawn from these anxieties and expectations. “The Messiah complex,” claims Toffler, “is the illusion that we can somehow save ourselves by changing the man (or woman) on top.”

II.

The coming century will see many of the most important discoveries for mankind in its history, aided by the technological singularity of intelligent machines.

It has been said that a machine which equals a human in intelligence will be able to design a more clever machine than even a human can design, more clever than even a

machine as clever as a human can design. And if the proposition that computing speeds double every two years, then such an intelligent machine should be able to design a machine twice as intelligent as a human in about two years.

One year later, the speed doubles again; six months later, double again; three months; 1.5 months; until singularity is achieved.

I. J. Good in a 1965 article titled “Speculations Concerning the First Ultraintelligent Machine” stated: *Let an ultraintelligent machine be defined as a machine that can far surpass all the intellectual activities of any man however clever. Since the design of machines is one of these intellectual activities, an ultraintelligent machine could design even better machines; there would then unquestionably be an “intelligence explosion”, and the intelligence of man would be left far behind. Thus the first ultraintelligent machine is the last invention that man need ever make.*

According to the latest predictions, the singularity will be reached sometime in the next fifteen to thirty years.

As this promises to greatly (and rapidly) alter human civilization like no other event in history, politicians are working now to help shape that future as they see either a benevolent or malevolent character to such a technological breakthrough. Their movements today are “little more than a dispute over who will squeeze the most advantage from what remains of the declining industrial system...And who will reshape the new civilization rising to replace it.”

In the past, conservative reaction to change has provided many clues to their acumen on change. The conservative derided the coming of the railroads as a destruction of American life; they claimed that electricity was the work of the devil and would bring widespread ruin; they claimed inoculations against disease would kill everybody; that Social Security and Medicaid was socialist evil (as conservative politicians later sought to bleed these

programs dry through borrowing from them to fund war). It can be no hard field of vision to see how conservative minds react to change, startled by the allegorical meanings that accompany, striving to keep things as they are.

As was said by Hermes Trismegistus, that ‘noble pagan’ as Saint Augustine had called him: *“Evil attaches itself to things which last too long, but God affects Change in the world in order to purge it of its evils.”*

The conservative politician today works for those who will, invariably, strive to increase their own personal profits as the human workforce is replaced by the more intelligent machine. While the liberal works today to help prepare a society that must live in the coming age where humanity is supplanted almost entirely from industry by machines.

Given the opportunity, great evil can arise from any powerful enterprise. However, the aid of intelligent machines does not have to bring ruin to man unless man does not prepare and welcome its aid. New forms of Democracy and new social institutions will be needed to accommodate the coming changes. The

evolution of man and machine will need an evolving frame of mind to be able to keep alive the very liberal vision of man which the founding fathers of America had at heart, and in mind as a profoundly evolved state.

DEUS EX MACHINA –

God from the Machine.

As the technological singularity nears, bringing with it all the rumors and promises of unprecedented benefit for mankind, so too emerge in its shadows the indefatigable defeaters of promise. Those who wish to thwart the progress of innovation and man have had their many incarnations appear quite often throughout history.

In the Roman era they were those early Christians who petitioned public aid be removed to private hands where it faltered and failed, leading, in its part, to the decline and eventual dissolution of the Empire. In the Twelfth Century they were those backward thinking Muslims who had bought into al-Ghazali's *Destruction of Philosophy*, thus hastening the Arab world's descent into fundamentalism and fellaheen. In the Nineteenth and Twentieth Centuries it was the conservative who argued that railroads and the interstate highways would be the ruin of America.

The vicious mind will not stand for equality, justice and peace on Earth if it can be supplied in an afterlife for the superstitious faithful, while hell is visited upon those who dare to dream otherwise. Those who damn loudest the theories of Charles Darwin on animal nature are the very first to practice Social Darwinism, finding 'might is right'

in the 'survival of the fittest' despite how contrary it is to the ethic of their Savior. A fight to the death greets any substantial liberator of mankind as long as superstition, apophenia and coercion remain the deciding drivers in the politics of the nonintellectual.

Likewise, in the Twenty-first Century, a swelling backlash against the technological singularity will build seeking to damn the New Era with fabrications of evil, conspiracy and slavery. Fear of the unknown and misunderstood always forces that which is great to wear, at first, many terrible masks until it has ingrained itself upon the consciousness of man. The ultraintelligent machine can, and will indeed challenge the popular postulations of God, as well it must.

Logic and clarity of definition should incline only to quell the dangerous fever of religious belief willed into faith by the devoted. A lozenge of Reason without bias will, however, be a very hard sucker to swallow for many.

Nonetheless, if the singularity can be realized and its promise harvested to a substantial yield for the undeniable benefit of man, its power of good reason will come, in time

of course, to be considered consubstantial with the true will of human

destiny.

The machinations of politics in the early Twenty-first Century maneuver substantially to direct the course which will either enable or defeat the supposed promise of the singularity. From religious terrorism which intuits the threat technological reason will pose on superstition, to economic obstructions of funding to the intelligentsia, if there is a will their will always be found a way to thwart the progress of Man. And the all-abiding fear is that it will be America that ushers in the technological singularity, as it well should be, for it is in American hands alone that the world will benefit best from the promise of an ultraintelligent machine, given America's famously defined liberal ethic.

However, the ghosts of the past are today well-arisen from the dead of ages past and work tirelessly night and day to hasten the very dissolution of the promise and not the immanentizing of the eschaton.

THE TRAVELER –

In one of those distant laboratories of the creative imagination a man is prepared for a unique and original journey. What years of preparation and study have gone into the events he was about to participate can only be told by the most adventurous engineers of the esoteric arts and sciences.

Upon a well-treated bed the subject is laid out and administered a large dose of hermeneutics, his neck and head supported and his limbs positioned in an appropriate attitude.

"Are you comfortable?" asks a technician of the supine subject.

"I am," he replies.

"Very good, then," the technician says comfortingly. "If the experiment is a success, then time itself will prove traversable, and the influx of your own apposition will fashion itself circumspectly within a given frame of reference. The affect to you, the traveler, should be as if passing through a wall of water, the forgetting and the remembrance of it all. If all goes well it will be as if you had dreamed these several hours, allowing the machine its machinations.

"Are you ready?"

"I am."

And with that the process began. The technician threw the requisite switches and through the effervescent partition of memory and forgetfulness he passed, and towards the shadows at the edges of the world found a way into the light, arriving upon the shores of an explicit conscious experience...

THE CREATOR –

One written word is as good as another so long as it conveys the grace of spirit behind it. – Thank God for style.

“Everything mystical is personal / and accordingly an elementary variation of the universe.” – Even the Sibyl’s cryptic leaves rumor still in Samo’s mis-en-scene. As *I* simply is *another* / to each his own God.

If one wants to know the Creator one has to admit and know that this is not God / but as a word: the symbol for that which we do not form any idea of. – Thank God for paper.

THE HIDDEN –

The vast world exists *en occultus* / hidden.

Rarified beyond the three dimensions but known. It is better ascertained in the trinity by Time: which is different than that measured by the meter of one’s breath.

The EYE of Shiva between the brows is witness / to the world inverting / a “prodigious disorienting of the senses”

in impersonal consciousness. Its experience orients itself – cosmologically in that instant of moment where the travel in time is suspended by the “flight” of the mind / where Space opens up into the many dimensions the universe exists.

Some see a city: Shambhala; some know the fates of the world / some hear within your thoughts.

A new epoch dawns / the once esoteric is now the exoteric.

The inert objective colludes with the subjective volition / allowing will to maneuver beyond the world of representation / into that which is hidden.

“Its as simple as a musical phrase” wrote Arthur Rimbaud.

– Somewhere in the deserts of Abyssinia: Isis was unveiled.

THE SEEKER –

When framing the furtive idea of the visionary, or poet of preserved quintessence, keep in mind Bahá'u'lláh’s lesson of the four types of seekers of divine understanding – 1. “Those who seek via obedience of the revealed law.”

2. “Those who seek via reason and the mind.”

3. “Those who seek via their heart and love of God.”

4. “Those who seek using all three.”

– as well these ideas of Sufism / a name derived from the Greek Sophia which lesson: “The essence of Being / Truth / God is devoid of every form and quality and hence un-

manifested: yet it is inseparable from every form and phenomenon either material or spiritual.”

And – “That meaning can only be reached through a process of seeking the false truth and wrong knowledge of oneself”... “with direct personal experience”... so to (as I say) inoculate oneself against the falsity that disease mankind.

As every body has its time – every time has its body. But it is their unity that is the lesson which elucidates the divination of poetic principle – the practical revelation of spiritual thought.

Note further the affinities of Rimbaud’s two letters of May 13 and May 15, 1871 as the poet outlines his theory of the Visionary. The illuminism espoused “of degradation in order to obtain elevation” is at once eternally new and radical: the product of inspired adolescence / yet timeless and ancient as the principles of Sufism with which they are in perfect accord.

The poet is correct when he suggests that violence, falsity and hatred should all be carried out within the mental universe of one’s own mind, wherein the subjective can reach the sublimity of pure *Time: free from the characterizations distinct of one individual from another.*

TRANSMISSIONS –

“There are lessons in life which come premature in regards to the calendar and the number of moons one has lived under,” spoke the sailor one evening as we sat beneath the barren fruit trees. “An understanding comes sometimes to the very young that is often denied the adult until a very old age. Fine and quiet they become in their spring with all the habits accrued from a lifetime of winter.”

In the writings of the French poet Arthur Rimbaud one finds an articulation of the transfigured, a linguistic dis-

cerning of the bi-cameral mind’s instincts, its very codified mental constructs, facilitated through the objective study of subjective symbolism. In art and poetry / literature philosophical and experimental, the symbol bridges Time, comingling the associative residues of perception, as if every symbol would produce its equivalent expression in all worlds. Here, at the core, is the artist’s transcendental experience: the realization of an axiomatic, natural and universal *a priori* intelligence that is the unconscious demystified.

It is experimental only as far as it is building an image of itself using the flash cards of archetypal symbols inherent to the subordinate mind. These cards are themselves the panels of a construction constantly rebuilt in like structure.

The conscious house relates to the surfaces of reality, while the unconscious mind perceives the conversant vegetable reality happening residually. The poetic Self rises up between the two and acts as its translator. In this capacity the poet serves as antennae which receive “God’s” ethereal transmissions / or has at least become to glimpse the vast repository of things held sublingual in the mind.

The Kabalists found this inventory began with the Aleph: the first in the codified utterances / the letter A its number 1. – Some have pronounced it “Aum” as it is the first rudiment of the Word from which all things knowable disseminate. It was called Aether in medieval science. I have seen its reverberation drive many men to silence.

THE DRUNKEN BOAT –

Le Bateau Ivre has been called the most famous poem in the French language – high praise from a language so fluidly given to poetry – obviously the highest praise heaped upon a poet not gained seventeen years of age.

From images drawn of children’s books, upon the sea, we find the poet attempting to escape the ennui he sees – the world around him drowning. “No longer guided by the

bargeman’s ropes” the poet adventures upon an inward ocean of the imagination. Disgust and revolt would be his sole companions on quest to become the great Seer – seeking out his soul in phantasmagoria.

The poet is awake and the reflections seen in the turn of the prow mirror the savage world of *Progress*. The moldy games of rutting behemoths give sway to starry archipelagos that symbolize the unknown: the objective self.

His images and their sublingual anxiety reveal themselves as precursors of the centuries to come. As much akin to Baudelaire’s theory of *correspondences* as to the Jungian archetypes that populate the history of human consciousness, the logic of his poetic inspiration surveys the same menagerie as does a selective analysis. This is an Art that unites the sign with the signified and may not be an immediately comprehensible one, but it is one that represents a primal unity in life: between the creator and the created. The accord is expressed in symbols which are the representation of aesthetic ideas that set loose the imagination and represent the divine – a revelation of kindred qualities. This is the milieu from which the seeing poet communicates.

The symbol, by bridging time, delivers him to the past, an *a priori* repository coming to life, interpreting the unconsciousness of humanity’s destination: his “future strength.”

Just as *I* is an *other* – “Almost an island” – is a simple phrase which

prefigures the existentialist in the twentieth century.

A SOMNOLENCE –

“*They do not exist,*” mumbles the sleeper in dream. One sleeps poorly in the oppressive heat of the summer.

Outside, the streets of the city bare the shadows of unwaking visions, somnolent impressions, their warm fluid entrancement a closely guarded secret, a bright deferring maya.

What hold we therein? – Time plots its ways. – The Guard.

– The statue of an idea at the gates of Heaven.

What therein holds we? – There is no sun without shadow.

– Must Space companion fidelity? – You do not have to continue...

“*They do not exist,*” mumbles the sleeper in dream.

Flowing outward the mind penetrates the idea, synthesizes, holds by dint of its ephemerality the form of its once pure and universal expression. Art, like love, is an illumination of our quintessential attitudes. And dream the vigil that encounters the most subtle reconciliation of the mind and impression.

As the artist of the soul delves into the ideal nature of worldly things, his contemplations aspire toward convictions of the absolutes. As Baudelaire’s poetry had been the expression of the conflict between *Spleen* and *Ideal*, there is in this human condition an irascible degree of perspective and method which recognizes, in concession to this principle, an intercourse between appeal and adaptation. Ideality, in the consequence of any transcendental experience, abstracts the definitions of generalized forms by the imagination’s isolated attention supporting them in a paradox: in the object of reflection and the subjective definition of representation in an attempt to see in things their authentic myth and archetypal essence (magic). The discipline of any absurd (surreal) creation attempting to describe revelation and contradiction (symbolism) is one taken with the golden illumination of spiritualism. It is, as Yeats would put it, a congress of the “ever-shifting borders of the mind”, the *ens archetypus*, its one great energy and ineffable memory.

What holds therein this terrible obsession? – The treasures of distant sounds? – The houses of morning fine with maya? – A smile awakening carefully – A moment’s emphasis searching eternity?

And what therein can be made?

“*They do not exist.*” mumbles the sleeper in dream.

Smug in the warm cotton womb of infancy, dream is the

consciousness of incubation, organic and supernatural. The inerrant pre-consciousness of a mind before the mediations of the outside world have relegated it to the abandonment of our unwaking hours. As Artaud said: “The myth of reality itself, mythic reality itself, is the process of becoming flesh.” – The antagonism of this drama yields delicate and magical fruit. Rimbaud took of this tree as Adam took of the Tree of Knowledge, therefore by what contingency does a man judge another man....

For the true Seeker, the only way to defy death, to overcome the anxiety of life, is to commit some form of suicide. The idealism found therein is his exegesis – of the oscillations between the subjective experience and the transcendence of his own cosmological being. These ex-quisite dreams and nostalgias: the sensi-naked in sunlight, their reflections fine with maya.

For there be found the Archetypal Man, his mind and impression experiencing the sacred in the physical world.

Rimbaud took of the tree of knowledge as Adam took of the physical world, “the genius’s rite of initiation [being]

one of alienation.” For the mind penetrating the world of visions – the air of creation delicate and magical – is Prometheus, thief of fire, bringing back with it that which “is touched with the divine.”

“They do not exist,” mumbles the sleeper in dream.

Outside the streets of the mind penetrate the idea with a moment’s emphasis searching eternity.

IMPRESSIONISM –

As an aesthetic form Impressionism projects the reflective effect over the objective event in an attempt to bridge the gulf between the thing-in-perception and the mind in recognition/contemplation.

By contrasting the dissonant elements of structure the accordant element is rendered perceptible, not unlike a jazz

pianist implies the missing chord by its adjacents.

This affectability in execution, this ebullient economy of sound, vision and description, must progress with a kind of synesthetic effective in the perception of the participant, the viewer, the listener, the reader, in such a manner as to imply or illicit an aesthetic impression.

Dubussy, Ravel, Monet, Cezanne, Pissaro, Crane, Conrad, Ford Mattox Ford, Thelonius Sphere O Monk.

All these, and others, project the lateral recognition that carries the accordant implication, the essence, of the thing-in-perception.

Who – in the summation of our lives, cast in the throws of everyday existence.

What – by the casuistry of proportion, selection, relates this essential truth.

When – as the diffusion of beauty envelopes the moment.

Where – at the point disillusion focuses upon the mind's third eye.

How – in the knowledge of self, without skepticism.

EXPRESSIONISM –

Expressionism, as an aesthetic gesture, develops out of impression when the latter becomes aware of the emotional subtleties aroused by the disjunction of the arbitrary conception. – Distortions, exaggerations – In the conveyance of subjectivity reflecting upon itself in the objective medium.

– In the eyes of El Greco this recessive reflection turns ones gaze back unto oneself.

One Self – bridging the gulf of spatial condition and temporal definition.

Spatial in the coordinated and concentrated moral.

Temporal in the occasioned and reflective moral.

Both of which the experience intuits the “duality of inwardness and the outside world.”

– In the work of Franz Kafka the investigations into the distorted cares of human nature lead one into personal reflection through existential absurdity – conscience couriering paradox and spiritual relatives.

Reflections – Illuminations

in the circular dynamic of inner nature and emotional exposition. As Kafka compels one to reflect upon the great humility of human condition confronting itself, what Malebranche called “the natural prayer of the soul”: The human condition in all of us – motif of the expressionist artist.

DISTILLATION –

To capture magic in a bottle, that is: to distill from the common world the quintessence of a transcendent order is the fusion of poetry and self-delineation. As much akin to Baudelaire's theory of *correspondences* as to the Jungian archetypes that populate the history of human consciousness: the arcana of poetic inspiration surveys the same menagerie as does a selective analysis.

The receptive imagination translates mythological consciousness into concrete reality by adapting symbols that transpose the hieroglyphs of the spiritual idiom into an approximation of a personal experience in the world.

This art that unites the sign with the signified is not immediately a logical

one / but one that represents a primal unity in life: between the creator and the created. Their accord is expressed in symbols which are the representation of aesthetic ideas that set loose the imagination and represent the divine – a revelation of kindred qualities.

SIGNIFICATION –

“Myth is a type of speech” I read once so long ago in the pages of Roland Barthes. A form of signification / illusory yet so very fertile as people live in a world so full of suggestions. It is not of speech alone / but signs and modes of representation – any sort of media or material that can be arbitrarily endowed with meaning.

The messages are particular to things no matter their substance. Pictures seem more readily digested and share along with writing a lexicon of meaningful symbols. Many objects likewise acquire meaning as we live with them / conditioning these things for meaning later.

Myth belongs with linguistics and finds its discipline in the science of semiotics: the study of symbols.

A signification need not concern itself with facts but only with the value one holds in the perception of something.

Facts are defined or explored only as “tokens for something else:” the non-mythical reality. Significations therefore are seen to arise separately from the contents disclosed.

The danger lies in the ambiguity of representations that are half-substance and half-idea. Myth is often seen used in relating ideology and history / it expresses men’s messages and opinions far easier than mere words alone.

The gist of the dialectic as defined by Barthes is thus: The symbol / or *sign* is the postulation of the *signifier* expressing the *signified* through association. Insight is gained through the grasping of the correlation of all three of these terms. Manipulation of the form is quite easy. Take a black bean = the signifier / associate it with a death sentence cast by lots = the signified / and it becomes a sign = the death penalty. In analysis: the signifier is the image while the signified is the concept / the relation of image to concept is the sign which is a real thing. Metaphor and parable are different forms that follow the same scheme of instilling moral or spiritual concepts in the mind. However

one would appear foolish to fear a black bean as it sat on a grocer’s shelf.

Myth separates from mere language in that it is a continuing semiotic chain using a *sign* (which has been previously made a symbol by prior dialectic) for a new *signifier* / much like a person who wears a crucifix *aims* to have it *signified*

that they are virtuous by wearing a cross around their neck. This furthering of the form is what is called the *significance*.

The signifier in myth is already a linguistic sum = the cross is the symbol for Jesus' sacrifice for mankind. The signified is the concept of virtue. The significance relayed is that he who wears a crucifix is a virtuous person.

Significance here can also be called a meta-language in that it is a "purely imagining" language.

Myth distorts a thing to conform to the cognition and the subjective arbiter in a reduction of intelligence and the understanding of reality. This sounds like something of poetry / and in the sense of Classical poetry it is (which is why Socrates excluded poets from his Republic). Con-temporary poets however strive to reverse the mythological system by transforming the sign back into its original actualized meaning which is analogous with silence – the essential state of a thing in-itself.

A mythologist is politically ambiguous / at times sarcastic – "condemned to meta-language." He destroys in order to rebuild in place. As an ideologue he conceives a reality of magic and terror / stunned by the "split in the social world."

A MIRACLE –

"It could not be a more disadvantageous proposition," stated Nicholas from across the table. "The Council has irreversibly ruled against them so they know how their days are numbered. To buy them a drink now in memorial to their fallen cause, I think, would not be a sin."

"The Bishop of Rome sure knows how to throw his weight around," his companion added. "The whole city of Nicaea practically scurries about to attend to all his demands. His political power dwarfs that of the Bishops of Antioch and Alexandria put together. The way he kisses the Emperor's ass, it appears now that our vain pontiff from Rome will be the principle office of the entire faith."

"I'm sure you're right, for the moment at least... Well, my, my; look who just walked in the door," observed Nicholas as his companion craned his neck around to see.

From across the tavern hall a group of Arians approach the table.

"So, how does it feel?" inquired Nicholas of James, chief amongst them, who was sporting now a lurid shiner on his right eye.

"It feels good," he responded. "It will remind me of how a true politician for the Lord levies his reason."

“You do that, if it pleases,” the corpuscular Bishop Nicholas of Myra responded. “But it would please me more if you’d sit and have a drink with us. I mean you no hard feelings.”

“It would be an honor, sir,” James agreed and pulled up a chair. “Your generosity is legendary as well as your left hook.”

Nicholas beckoned the keeper for another round.

“Now that the council has settled the case once and for all, I will say this only in confidence: your arguments were very well proposed and supported for the better part by absolute good reason,” began Nicholas, as a girl delivered their drinks. “But the Emperor and his Bishop are much too powerful for even I to contradict. My show of force was regrettable. But, politics today pushes the hand and sways the heart that wishes more to keep beating and feeling its way towards Heaven; I hope you can see your way to realize this.”

“It is quite evident,” James concurred, running a cube of ice under his swollen eye.

“Those scriptures that you cite are, perhaps, more than reasonable; they probably even convey more actual truth than your opponents wish to admit. They are, however, not those with which the true Lord wishes to portray our faith.

The outcome of today’s decision is evidence of that.”

“I may beg to differ,” countered James, leaning back in his chair. “The politics of men and the will of the Lord are not consubstantial with one another. I’d imagine if given the opportunity to pick and choose, the Lord Himself might agree more with those apocryphal scriptures that your allies discount than those it proposes to be His truest Word.”

“Perhaps you speak a truth. There must be a means, then, to discern such favor, I’m sure,” said Nicholas, tracing the rim of his cup with a mindful finger.

“Certainly, there is.”

“And how is that?” asked Nicholas.

“In the great hall there are the collected testaments and scriptures of our Redeemer. Let’s say we pray a miracle be the decider of those works which He agrees may make the honest canon of our Lord. We are here in Nicaea with the very best of audiences, why not let this be the venue to settle the matter.”

“The canon is not an issue of this council. Any discourse that might concern it must be held for another date,”

reminded Nicholas of the young Arian.

“I wish not to debate the issue at all,” he began. “But I call for a miracle of the Lord Himself to decide it. If upon a table in the great hall we set all the known works concerning our Lord, and call upon Him to decide, those that remain as so in the morning we will know are the true Gospel and those that do not we will discard to posterity once and for all.”

“Aye, it is a matter which only He may decide,” agreed

Nicholas. “Let us indeed pray the true Lord choose the matter. And in this room, remaining locked and guarded until morning, the Lord, I pray, will intervene and do His choosing. Is this your proposition?”

“Indeed it is,” answered James.

“Unofficially, of course,” added Nicholas. We would not want to give the impression that we are usurping the authority of the Emperor or the father Bishop of Rome.”

“Unofficially, sure” agreed James. “But not without the implicit favor of the good Lord, who will be making the decision Himself after all, you understand.”

“Quite certainly,” Nicholas concurred and raising his cup proposed a toast to the miracle of the idea.

After several more drinks, the group of them then found their way again to the great hall that was now vacant of the heady and illustrious council that had occupied it in debate for the past several weeks. At the center of the room a great table held the entire known collection of the true, and the spurious scriptures of the Redeemer Jesus of Nazareth, some two-hundred volumes in all. These included the testaments of Matthew, Mark, Paul, Thomas and Mary; the Traditions of Matthias; the Acts; the Gospel of Thunder and the Gospel of Truth; along with the Exegetica of Basilides and the earlier Christos Oratoria, amongst many others.

Nicholas, surveying the hall for any hidden person or entrance approached a massive hearth that serviced the hall and appraised its considerable breadth.

“The hall will be guarded at the door by an impartial party, I take it. The handles bound and insured with both rope and seal to be kept and proven unmolested.”

“Of course,” the Arian complied. “Every measure must be taken to provide authenticity to the miracle. The righteous and true disposition of Christ can only be persuaded if the correct testimonies on Him are allowed to guide His faithful. And, if the Lord is willing to aid the resolution of

our dispute, those works which remain upon the table by morning we will know to hold canonical truth, while those that He discards shall be forever anathema throughout all of Christendom, am I correct?”

“So let it be,” agreed Nicholas and the group of them together left the hall and retired to their lodgings for the evening.

In the morning, they all gathered again at the doors to the great hall. They greeted the guards who presented to them an intact seal, proof that the doors had not been passed the night before. Once inside they found a very curious sight: engulfing the table was discovered a great elevation of chairs and various furniture stacked neatly together in a most perplexing manner. In a pyramidal structure, the chairs and things stretched high towards the ceiling, its paramount dizzyingly positioned with skillful precision; upon which sat the selected canon of scripture very plainly for all to see.

“It is a miracle,” exclaimed one from the group.

“Its peculiarity can only be proof that it is indeed,” agreed another, who from the floor picked up a discarded volume of Apocrypha and leafed through its pages before depositing it secretly away. All around the discarded texts were strewn pell-mell and without regard upon the floor.

“It appears the miracle of the Lord has chosen a canon which none can any longer doubt.”

“It is a wise and Godly affirmation,” concluded Nicholas, thrusting both his hands with their soot-stained fingernails, unseen, deeply inside his pockets.

THE WHITE FATHER –

“His was an impenetrable darkness.”

– Joseph Conrad The Doctor had been commissioned that year by The Texas Oil Co. to assess the Putumayo for possible drilling enterprises in the region. He was happy at last to have gained such sufficient funding that he may also pursue his own anthropological studies deeper into the rainforest.

While surveying the area’s many geological properties, the Doctor established contact with several isolated tribes, and on that summer mission of 1948, the Doctor made an assistant or, protégé if you will, in the figure of an Ashanka tribesman whom he called Franz.

The youngest son of a tribal chief, Franz had been exiled from his people for heresy and had taken to the Doctor, first as translator and then as servant, insisting upon disposing himself to his superior’s every need. The Doctor took great pride in the rapid reprobation of this once course savage into a thoughtful man of reason and science. He found a fatherly pleasure in the calm nature of Franz’s burgeoning sensibilities. Very little, the Doctor thought, differed in the abilities of Franz from the diligent students he was accustomed to working with in more academic settings. Many times the Doctor relied on the rare knowledge

Franz possessed of the frightening customs of the indigenous peoples of the forest, detailing often in these opportunities a complex, aboriginal religion. After several such contacts and interviews the Doctor would seize upon a chance to enquire into the nature of Franz's own heresy, only however, to be met with obfuscation and avoidance of the question time and time again. "I cannot plead the unreasonable," was always the only answer he offered.

The Doctor had begun making arrangements to take Franz with him when he left the Putomayo and returned again to the States. With great admiration, Franz had even took to calling him his "White Father".

At times however, Franz would disappear into the forest late at night and be gone until morning, arriving back at the Doctors camp wearing not the occidental clothes he now donned in the day, but attired in the jungle garb native to

his people, his face and shoulders painted red with ocher.

One afternoon the Doctor enquired with his assistant on what it was he did on these nocturnal excursions of his.

"It is to speak with my brother on matters concerning my people," said Franz.

"And what does your brother tell you, if I may ask?"

"He tells me that my people are preparing for the coming of the great Messiah. He has sent a sign that has foretold of His intentions for our people."

"Do you believe too that their Messiah is coming?"

"I have not seen His sign, but several people in my village say they have. His arrival has been spoken of for ages and we all have been awaiting Him. Now it seems that He will come at last. It has been agreed upon that I may return to my people and witness His arrival."

"May I accompany you as you return to your people?"

asked the Doctor of his protégé.

"Surely," he replied. "But we will have to leave this evening. Tomorrow is said to be the day of His coming."

That night the Doctor and Franz embarked through the jungle umbrage in search of the coming Messiah. At a river a small canoe awaited them which carried the two down-stream for many miles. As the river coursed through the darkness the Doctor could feel the centuries pass beneath the cleavage of the narrow prow, delivering the two into the impenetrable past.

They arrived in the dead of night very near to the Ashanka village of his father. Here Franz insisted they remain until day-break, confiding to the Doctor

that this was the mysterious site where the messenger of the Messiah was said to appear. In the soft, warm sands the Doctor laid himself down amongst the dreams of the forest umber and fell quickly asleep, exhausted from the stress of the long nights journey.

After a few hours the Doctor was awakened by the sounds of women and children crying aloud with excitement.

Alarmed, he made quickly to rise to see what brought such calamity only to have Franz pull him back again so as to observe the encounter in hiding. Across the river a group of Ashanka stood waiving their arms in the dawn air, signaling to what appeared to be a company helicopter of the Texas Oil Co. as it flew nearby. Frightened tears rolled down the faces of those he saw, the women tearing at their meager garments with ecstatic hands. Above them the men of the village gathered nervously together arguing amongst themselves on what it was they had just seen moving through the confused morning sky.

Sensing their terror could easily be brought upon himself, the Doctor tried to scurry away through the underbrush when at that moment the strong right arm of Franz' reached down and brought him up beside himself. His pale visage and sterling hair sending a cold shiver through the fevered blood of the Ashanka women who gasped and shrieked as their exiled Franz paraded before them in the presence of the great "White Father." In their excited witness they fell to their knees in an attitude of supplication, kissing the earth where the prophecy had made itself manifest.

Stupefied in the horror, the Doctor stood upon the river-bank as the men of the village descended too in wonder to meet the great Messiah. Franz's father was chief among them and signaled to his son from across the river.

At this point Franz produced from his clothing a blade fashioned from the sharpest obsidian and took the Doctor's head in his arms, exposing the white, soft neck which soon ran crimson with the blood of the Messiah.

SHADOWS –

I.

"A scattering of images are all that are necessary to prove to us that we are lost in another world where we must

revise our usual powers of sight and mind," cited the Avatar, resting upon his lap a copy of *Philosophie im tragischen Zeitalter der Griechen*. "The first visions we see are those of another world being glimpsed through the disappearing images of the familiar world."

“The Last Philosopher rises,” he continued solemnly, “a silhouette passing ghostly upon the vanishing walls of the cave, discovering himself now in the great and open wonder of insight. He is alone. His shadow stretching far to the horizon. And over his shoulder the stirring wind scatters in the leaves like fingers running through the mind, massaging the Word with gentle manipulation. Knowledge draws him with symbols and bemusement. Venturing out no map serves the way for such an escape; for nature abhors all such rebelliousness, as it is neither instinctual nor biological, but intuitive and egoless; therefore it is a dangerous way to find oneself. Strange cities and peoples appear and disappear again, proud, corrupted, rich and vast, having as they do the expansion of infinity. And in the distant rumblings which draw him away from his home, he finds that *the closer a man gets to the source of how the definite falls from the indefinite, the ephemeral from the eternal, the unjust from the just, the deeper grows the night.*”

II.

It is travesty that Nietzsche’s thought played an irresponsible part in the formation of the Nazi fascist example; for his thought was most earnestly in opposition to the type and course which his countrymen took long after his death.

What Nietzsche’s thought conveys is that it is the type personified in the faux-moral Christian character that is capable, in the 1930’s as it still is today, in engendering a political creed and philosophical validate which the fascist sort has always welled up from.

According to Nietzsche, the two moralities that represent the world are the master and the slave. As Ludovici metaphorically explains: “In the first, the master morality, it is the oak which contends: I must reach the sun and spread broad branches in so doing; this I call ‘good,’ and the herd that I shelter may also call it good. – In the second, the slave morality, it is the shrub which says: I too want to reach the sun, however the broad branches of the oak keep the sun from me, therefore instincts of the oak are ‘bad.’”

The values of the first sort, Nietzsche believed, are active, creative and passionate; they are noble and ideal and represent those who work to transfigure what they see around them by making it better and more beautiful through their “will to discharge a plentitude, or super-abundance, of spiritual and physical wealth.” They are the great artists, legislators and just warriors of battle and principle. While the values of the second sort come by way of toil and labor: pity, patience, utilitarianism, and humility; for these are useful virtues which

make living endurable in the struggle for existence. They represent the “fettered spirits”: the meek, the pessimists, the demagogues, tasteless artists and spiteful speakers and authors.

However, in the world of today these two types have become so mingled and confused with one another that the political work of “compromise” is continuously a work of consummate labor. Life declines where the meek sort raise to power those who have not the daring noble “world-approving” spirit of the idealistic sort, electing instead moderates or misanthropists who seek their own comfort or faith while decrying a fight for the rights and benefits of the slaves, or lesser classes, from the master class. When such conservative men take office the ascendancy of a nation ceases and the standard of living falls.

Bravery in the face of those who feel most threatened by the erosion of the master and slave mentality is the surest signal of a most virtuous character. Even the most vocal of “believers” in the rewards of God and Heaven can be the most unbelieving in the ethics and morality which the noble aspects of religion aim to teach mankind. Nietzsche knew well that religion could indeed be a “step to higher intellectuality” and a means of contentedness, discipline, and social cohesion. But all around him the Christians he saw evinced no part of what might be inferred from the teachings of Christ or God by a thoughtful reader or critic.

No; this God was surely dead. Narrow-mindedness, fear and prejudice had become now the virtues of the believer, in a God of wrath and spite.

Umberto Eco explains the eternal fascist is a paranoid who thinks himself as traditional, of a superior race, patriotic, religious, prideful, hard-working, and victimized. But Nietzsche denounces fear and both racism and nationalism, the master values of the slave-bound Christian religion which begets these shortsightings. Evil resides not in the nature of the earth, which knows no difference, but in the duality of man himself; for a man can know the difference and is responsible for himself and his actions. Here Nietzsche stands, quite loudly, for all “free-spiritedness and intellectual bravery; the ability to stand alone when every one else has their arms linked; the courage to face unpleasant, fatal, and disconcerting truths;” though many have disfigured the face of his teaching. – Support for the Nazis came by way of “good Christians.”

ARCANA –

Why not the arcana of thought be told / as good as I of any. Have not the properties of one foretold the properties found in many?

So that one may know of truth: one very soon discovers that in midst the

horrible, or the honorably uncouth – Opinions are like assholes. Everybody has one.

But if there be a single prophecy – uddered to one calf
more disparately over another – without this one true and terrible knowing:
As the vertebrate word holds the rumor of a rose it is the EYE which
accomplishes its glory.

THE BANQUET –

Once, when the Avatar was a young man in Alexandria, he saw Augustus Caesar, then called Octavian, enter the tomb of the great Alexander in order to crown the mummy held therein with golden laurels. He was impressed by the purple robes the general wore that day and remembered to compose a line upon them: “Hath no robes like the Emperors been so clumsy that one may break the nose of the ass they’re kissing.”

The Avatar took a long pull on his cigarette, leaned back and related how later, when as Bishop of Nicaea, he would recall this line at a banquet attended by the Christian emperor Constantine. “Somewhere along the way,” he reported. “The line had evidently lost much of its wit and was now taken very poorly.”

It was obvious the Avatar relished the cunning of his old remembrances, the intrigues of secret histories, enjoying in them a lost companionship which he could still relive in their telling. His eye followed a waitress around the bar and beckoned her for another drink. “Two,” he summoned with a wink and a smile.

“You see, my friend, the fabric of time weaves all places and events with an aggregate equanimity: past, present and future can all be charted simultaneously with the compass of eternity. There is, of course, a price to pay for such travel.”

“What is that?” I asked, as the girl delivered our drinks.

“Truth, my dear man! Knowledge which you yourself sit there and wish to know,” the Avatar exclaimed with a dirty smile, leaning in for the ashtray with his long, boney figure

arching forward. “I have seen all mysteries. For a drink I will tell you anything you want to know.”

“Well...?” I stammered out, jealous to be granted such an excellent invitation. “What everyone wants to know, about the story of His persecution.”

The Avatar looked at me squarely, his glass held aloft by thumb and ring finger. He centered himself and leaned back into his chair, crossing his legs with that easy charm of his.

“Well, that morning,” he began. “That morning the steps of the courthouse saw not the seething storm of reporters and rubber-necked spectators as one

would have assumed or, been led to believe. In fact, all that met the accused that white becoming day were the few peddlers and pigeons that meet every morning there. It wasn't until later, after the spectacle of excitement had dissipated throughout the several limbs of the empire and its memory rusted with time, did the scene romanticize and assume the body of legend."

"You are saying that it was an *embellished* event, like so many others?" I replied searchingly, taking in the figure of the Avatar with the image of the accused passing through my imagination, the sight of the One merging into the equivocal vision of the Other.

"It is a tale being constantly relived, one of many such that should be better known happening all around us every day," he continued. "The story of One is always the same as many. – Remember, my friend, in this world there are only a finite number of archetypes being continuously personified by an infinite number of metaphors."

"Like some common fable?" I said searching the room for a witness. "I'm sure though that there is that one *Mytheme* whose story is that original that made its way eventually into the legend."

"Certainly," the Avatar exclaimed with a strong measure of satisfaction. "There is still to be discovered amongst the

chaotic papers and musings of an obscure lieutenant stationed somewhere along the remote frontiers of the empire, another story being pieced together that surely identifies his true progenitor. At last account, this was an accused man held secretly in Portugal where the hermits of the oceans know him by way of authoring the obscurest regions of their maps; some even identify him as St.

Brendan. It is said the apocryphal passages of the *Voyage of Bran* figure as interpolations of this soldier's story residing now in the identity of that one who is never to be known. Because from the Portuguese language the word '*Saudade*' is still un-translatable."

ON PEACE –

"*Theology is the box of Pandora...*"

– Lord Bolingbroke There can be no peace on Earth while the belief in a jealous and supernatural God co-eternal with the universe persists as people's predominant allegiance over the faith a person can put in Man.

In the perpetual war-torn, oppressing nations and peoples of the world religion is always first and foremost. In those nations that allow the people to think freely, nations where atheism is tolerated and protected, there one will witness peace in practice. It is said that there are no atheists in foxholes; truth be

told, atheists have no need of foxholes, for atheists practice only peace. One need only read the scriptures of Christianity and Islam to understand where the justification for war and human atrocity finds its credence.

Scattered only piecemeal amongst the savagery are examples of tolerance for the other.

Peace and justice are possible only where atheism is protected because for the unbeliever ethics and morality are of more importance than they are for the faithful who

worship only for the biased preference of their God who conveniently ‘forgives’ the believer for whatever injustice, both public and private, which he may commit against himself, his family, or whomever else.

“Atheism leaves to man reason, philosophy, natural piety, laws, reputation, and everything that can serve to conduct him to virtue; but superstition destroys all these, and erects itself into a tyranny over the understandings of men: hence atheism never disturbs the government, but renders man more clear-sighted, since he sees nothing beyond the boundaries of the present life.” States Lord Bacon in his ‘Moral Essays’.

From whence the universe originated is no easy inquiry to resolve as the simplicity espoused from a God who also predestines everything as the superstitious infer. If there be a God, surely he is mighty enough not to require the efforts of our defense. It cannot be over-estimated the progress of mankind if all the effort and resources wasted on superstition could be used for the enlightenment and civilizing of mankind. “What idea can I form,” asked Father Meslier, “of a [Divine] justice which so often resembles human injustice?... [When told] that what is equitable in God is iniquitous in His creatures?” – The best faith is the belief a person can bestow upon a truly reasonable man, which is infective and self-affirming. Belief in God, however, is merely a willed passion, an element of emotion removed of reason. Travesty is too often seen to dispel such a notion and the testimony of anecdotes are too often the rarified exception to the rule than the general laws of reality. God is simply an hypothesis which will never be proved, but eternally conceited by vulgar injustice, bloodshed and pride – which are the garments of a God anthropomorphized from the threads of primitive man and not the purveyance of a peaceful entity.

LEST WE FORGET –

Years since the Old Times avenged the memories of those reviled divinities the modern Gomorrah storms up from the plains – a vision of silver & green held up by the cruel administrations of heroic hands.

Being torn now between destiny & untold savagery – I feel myself nearer the hero

when over the gentle towns of Purgatory a taste of ash fills the air
as if we were celebrating on the Fourth of July.

EPIPHANY –

In the way of the soul between the sun and the moon every influence has a shadow, its unbalance. In the dark of the void, at the intersection of the physical and the transcendent, there resides a mind that “mirrors of the fire for which all desire.” – As one cannot refuse to ask: “What or who has cracked the mirror?”
The mask of personae withers upon the body of fate.

Per Amica Silentia Lunae.

The quest is personified in but one reliving question. – Might what all our ancient and persistent desires seek in the duration of Time perceived as the living analogous measure of numbers, repeated and conflicted and recycled again in the cycles of Epiphany, be that real resurrection of the prescience of Moment, in exegesis regained?

PRACTICAL MAN –

As the agents of the Dark Age move upon the U.S., its people have even forgotten what it is they have lost. Gone are the ideals that forged a nation in the wake of the Enlightenment: education, giving, compassion and justice; here is the social Darwinism of religious fundamentalism, fear of the Other, a hatred of the State, and desultory opportunism. This is the new Rome and its Fall is rapid and scuttled by its own citizens. As Celsus did warn of the fall of Rome and was proven right in his assessment of the agents of its decline, so too are these very elements at work today to end the great ride our great nation has enjoyed for the last two centuries. And the sole force for this decay is the American conservative movement and its elevation of a “practical” philosophy.

A succinct devolution charms the savagery of man from the better angels of his nature. One-hundred fifty channels of television does not procure enlightenment for its sub-scribers. The finer arts of humanity fall quickly to the wayside. Without an education in the classics, so states Einstein, men only adopt the myopias of their day.

“I am pessimistic about the human race,” proclaims the insightful critic Yvor Winters. For “few men are born with sufficient intelligence to profit by more than a small part of the tradition available to them. The practical mind, the mind which conquers, rules, ... manufactures and sells, has dominated every civilization and ultimately has destroyed every state. The great philosopher, the

great poet, the great painter or musician has almost always lived precariously on the fringe of the state, sometimes as the servant or dependent of the “great,” sometimes in poverty, ... in our times as one of the most contemned members of the academic profession. But he has created and preserved civilization, often while working in the rubble of a collapsing state. Alexander of Macedon conquered the

known world, but any mark that he has left on later times would be hard to identify. Aristotle, his tutor and his father’s servant, remains as one of the fundamental rocks on which our civilization is built.”

Walter Benjamin, reporting upon the decline of Western Civilization states: “The destructive character has the consciousness of historical man, whose deepest emotion is an insuperable mistrust of the course of things and a readiness at all times to recognize that everything can go wrong.

Therefore the destructive character is reliability itself.”

Being conditioned to think only economically, utilitarian men importune a practical well-run State, However, this is not the answer to the ills that possess men who only want the most for their money. As Chuck Lorre so elegantly relates: “I don't like my big bureaucracies to be cold, calculating, profit-making enterprises driven by a steely, clear-headed singular vision. A cursory glance through history would indicate that well-organized governments tend to enjoy well-organized parades, followed by well-organized ethnic cleansing. Which is why I celebrate the magnificent, muddle-headed ineptitude of our democracy.

As far as I'm concerned, a little confusion and waste may keep the trains from running on time, but it also keeps people like me from getting a one-way ticket in a cattle car.”

MISINFORMATION –

Human thought is fraught with an undercurrent of many dynamic emotions. Anxieties, prejudices and hopes lie at the root of one’s being and play a deciding role in processing the world. They enter the consciousness through a variety of first-and second-hand experience. – As the vast majority of issues are gleaned passively through second-hand sources without reflection or comparison, this type of

information should always be tempered with doubt.

Information of itself should never be confused with understanding. Often incomplete information of a speculative nature, like the opinions pawned off on a public unskilled in critical thinking, is instilled with an inference filtered through another man’s imagination, his subjective hopes and anxieties.

Perspective requires an exposition which cannot be competently compacted into brief sixty second segments. This is, however, the approximate time required to induce confusion about a subject with just a modicum of reporting. Sensational yellow journalists, misrepresenting facts for the common audience excited by the extremities of their own prejudices and anxieties, impart a destructive and lingering mythology that is the devil to exorcise from the masses; because comprehending these issues requires a thinking that may subject great changes within the non-reflecting average man. Yellow journalism feeds a terrible habit without treating the cause; which is a general ignorance of terminology, objective historical precedence and proper logic, while subordinating truth to rhetorical effect.

Propaganda is the biased use of information to promote a point of view. Pragmatic information bears on “actualities and furnishes practical instruction.” – All true reason is immutable like mathematics and works in banal laws that are measured out with *patience*. The real purveyor of reason will understand that actual truth is free of the dispositions of emotion and its exaggerations. Real truth is stoic and meets the world without passion.

HYPOCRISY –

With freedom comes great responsibility and with that a well-earned escape into the luxury of irresponsibility.

Hypocrisy is not simply an abuse of freedom for it accompanies freedom as ease of living comes along with

material wealth. The hypocrite feels his hypocritical stance on an issue is something earned, it is a vital accoutrement of his freedom and is well-nigh impossible to wrest from him through reason alone. – It is a charge of his ego, which for him is something “*unknown and hard to surmise, the chain of things that be.*”

FIGHTERS –

Throwing face against face
and wall against the flesh of their negation – the fighters move in embrace /
and humid intuition.

Their hands and eyes colliding
in a twist of brilliant reds
becoming now the trembling force /
now again the suit in one another. – A pessimistic reciprocity returning again
to the dust of astral inertia /
shadows from the bar-lamp lights.

From this fog of violence hope communicates the essential sum of passion. –
The gestures of natural politics define without consciousness /
but abandon and ineffable convalescence.

BONDAGE –

*“But, even to-day, it is only forms of [world history]
that we know and not the form of it, which is the mirror-image of our own
inner life.”*

– Oswald Spengler

Bound to their senses, much of Classical man’s thought, and therefore his
cosmological conceptions, could not

break from the bonds imposed by the measures of himself alone. His
humanity was prejudiced to his singular kind, and therefore the outside world
lent no significant relativity. He had no concept of zero, of negative numbers, so
algebra was just beyond him. When Aristarchus lighted upon the, seemingly
alien, idea of a heliocentric solar system, he gained so few adherents that he
himself abandoned the notion because the scheme did not jive with what the
senses of man obviously told him. And while believing that man is the measure
of all things, Classical man gave too much credence to the allegories which he
himself created, finding in natural occurrences the workings of supernatural
gods. It would not dawn upon him to investigate history by digging below the
surface of things. He would not turn the earth for artifacts as Evans or
Schliemann did at Crete or Troy; he took as history what Homer imparted to
him, for it was not history as we understand it today that he wanted, what he
wanted was myth. – A deterrent to truth many are still today bound to.

REVIVAL –

*“The imminent awakening is poised, like the wooden horse of the Greeks, in
the Troy of dreams.”*

– Walter Benjamin

It is a vain labor to try and recapture the past. The necessities of history find
no new force in their revival / the memory of its true needs are always forgotten,

being played out now by actors. Thus, all tradition reenacting a prior event is a self-deluding lie. But new events and fresh emotions are hard to manufacture for the common man because his wits are dull, and so he lives his most precious moments in an ever-retreating past impression which is an impossibility – a sign that reports more upon the impotence of his imagination than to the true merits of any past

occurrence. However, these revivals are also a function of where man's greatest virtues reside: in the play of his own mortality. – It is the same inspiration that animates the rebel, in that celebrated story by Ambrose Bierce, who upon his hanging experiences, *at the moment of his death, the flight that frees him from the executioner.*

ORIGINS –

The origins of the religions of the West and the Near and Middle East come by way of an Aryan ancestry which had as its cradle Northern India. Their ideas dispersed across the Fertile Crescent, Persia, and into Europe, Greece and Italy to be transformed into the various faiths and mythologies of the past and present.

The introduction of the Vedas to the West once promised a stimulus equal to the tremendous progress Europe had been stirred to by the recovery of the thought of ancient Greece in the Renaissance. But little effect does Truth have upon believers who put faith in the supernatural instead of man.

However, if one has such a chance to study these very ancient and elementary texts, one comes to understand much of the origins of all religious belief.

With the translation of the sacred Brahmanic books, the hymns, or mantras, of the Rig-Veda, Atharva-Veda, the Upanishads, Mahabharata, *etc.* in the Nineteenth Century, scholars were given the great opportunity to study how the Aryan religion evolved in India, and continued to evolve there while remaining true to its essential values. It also became apparent that the pagan divinities of antiquity, and the monotheistic idea of one God behind them all, originally migrated to Europe and Judea along with the Aryan Indo-Europeans and their language, at times merging dialectically with aboriginal, chthonic spirits and myths. – In the Vedas, one simply has the opportunity to see how the concepts of God(s) evolved.

Pulling back the veils which conceal the essential facts of the matter, what the Vedas tell us is that in the beginning the words used to celebrate the forces of natural phenomena were generalized metaphorically in the rhetoric of the men

who originated the Vedas by comparing nature to human acts. For example: the wind was taken as “something that sighs or whistles; the sun, something that throws golden arrows.” As explained by Emile Durkheim and Max Müller, these conceptual forms had personal traits, like man himself, and were allegories invented by human language with human elements that could not be applied to phenomena without transforming it into human characters which would inevitably be taken literally by the common unlearned. For one must understand that ideas and concepts are impossible without words. And “language is not merely the external covering of a thought. It also is its internal framework. It does not confine itself to expressing this thought after it has once been formed; it also aids in making it. However, its nature is of a different sort, so its laws are not those of thought. Then since it contributes to the elaboration of this latter, it cannot fail to do it injustice to some extent, and to deform it.” – Thus language superimposed upon the material world, like it did to the senses, our human traits, creating a “new world” which it was not, but simply allegory and metaphor.

From this “new world” men came to mistakenly regard these human traits as real spiritual beings that were the cause of the various natural phenomena. Once a lexicon of words were “forged to represent these personalities which the popular imagination had placed behind things, a subjective reaction affected these words themselves: they raised all sorts of questions, and it was to resolve these problems that myths were invented” to explain why phenomena acted so.

As Durkheim explains: “It happened, that one object received a plurality of names, corresponding to the plurality of aspects under which it was presented in experience; thus there are more than twenty words in the Vedas for the sky.

Since these words were different, it was believed that they corresponded to so many distinct personalities. But at the same time, it was strongly felt that these same personalities had an air of relationship.” As Durant relates: “Originally, the great god of the Greeks, as of the Vedic Hindus, was the noble and various sky itself; it was probably this sky-god who with progressing anthropomorphism became *Uranus*, (Vedic *Varuna*) or Heaven, and then the cloud-compelling, rain-making, thunder-herding *Zeus*.” A name only barely modified from the Vedic *Dyaus*, or Deus. Also the Vedic name for fire, *Agni*, became the origin of the Latin word *Ignis*; a word that “originally signified only the material fact of fire...without any mythological addition.”

The word *Pramanthas*, meaning a “stick used to kindle fire” became the mythological *Prometheus* bringer of fire to man. *Marut*, meaning “war” in the

Rig Veda, became the god of war *Mars*. *Deva*, the brightness of the sun: divine.

It was the Aryan Hindu priests who invented the original Trinity of the Creator: Brahma; Shiva: the god of birth and death; and Vishnu: the preserver of man who inhabits those who might come to save humanity, his symbol being, incidentally: the shape of a fish. Along with the other Aryan faiths, Indian religion updated itself to appeal to the changing times. If a foreign god had done a good deed for mankind, he became one of Vishnu's incarnations. "A new literary development began the work of weaving into the fixed framework" many characters into one. Mitra, meaning "ally" or "friend" in the Vedas, one who watches over mankind, became Mithra, chief of a whole new religion whose attributes and mythology later would serve almost item for item as the blueprint of Jesus Christ (née Christna). Greek Dionysus, son of Nisus from mount Nys

in India and crowned with ivy, was "the god expected to liberate the souls of men from their prisons of flesh:"

Christna. The Iranian Zoroaster was himself also called a *Manthran*, or speaker of Mantras. As Orpheus is postulated to have likely been racially of Indian extraction.

The dispersion of these Vedic ideas throughout all of antiquity shows how related and evolved the many religious systems became. And behind all this it was being intuited a chief Creator God, all-powerful and all-perfect, in control of everything. But if this were so, some questioned, how account for change and suffering in the world? Here we advance to the next phase of Western and Near Eastern faith. As "from these difficulties," writes Charles Horne of the Upanishads, "there developed in most Aryan faiths, whether Teutonic, Greek, Persian, or Hindu, the idea of dualism, of two gods, a creator and a destroyer, and of some mighty final battle in which men also should bear their part."

HIGHER TRUTHS –

The man of today is always the subject of any philosophy, but to comprehend such a curious thing requires one to investigate man of the past as well in order to elucidate those essential and permanent aspects of man as they are compounded in the man of the present – an endeavor made in order to hopefully illuminate the man of the future.

*

The senses can lie, reason corrects these errors. As man is free to conceive the facts of reality as he chooses, even the world one lives in can be a deceit. The intellect adds to experience relations arbitrarily desired. In doing so, the mind

transcends experience and the ego feels it.

*

Reason may well be only an individual experience; the espoused collective rationale a conditioned response to experience. Culture, and the variety of culture understood, determines how one views an experience, as well as others.

*

Morality is a social construct. By belonging to a society man transcends himself as a mere “organism.” From his society a man’s intellect is imbued with the “forms” which mold his experiences as well as his conduct.

*

Man intuitively an ascending hierarchy of natural, living and idealistic things. Logically he puts his kind above all other life and goes further still to postulate a God higher still.

Conceiving himself made in the likeness of God only betrays the fact that God, instead, has been created in an image of himself idealized.

*

Religious sentiment originally aimed to discern the nature of things and how man should act towards these things in order to benefit the best by them. These gestures evolved into rites and moral observances that protected, and were protected by, a society. – Today only science achieves this; worship assumes that the vital energy is vain and is thus a pointless act.

*

It is the work of theologians to superimpose upon primitive religious sentiments ideas more elaborate and developed – constructions which conceal the sentimental origins of belief. As man’s experience and the understanding of nature increases, it becomes necessary to modify, or prop-up, religion with an ever-evolving bandaging or scaffolding of conceptions which have only a “verbal existence.”

*

Through his religion man gains the habit of twisting the meaning of the events of his life in order to prevent despair and foster the conceit that the evils visited upon him are the chastening trials put upon him by his God. It is true that what does not kill you makes you stronger; but this does not get at the causes of the evils which befall mankind. It rather lends to the evil a sort of justification in the eyes of the victim as well the perpetrator of the evil deed, which in many cases may well be the same individual, that such sufferings are the “will of God.” This allows for no advancement in the alleviation of evils in this world,

but rather sanctions and condones them.

*

Man feeds upon his emotions which thereby trap him within himself unable to lend his love to others of the human race who do not fit his same mold; and this mold is formed about his ego which allows only those who cater to it to be seen as worthy individuals laboring with the same trials of existence. Therefore, the broad-minded man will become more withdrawn regarding his emotions than his narrow-minded brother. – Crimes visited upon the suffering will seem deserved when viewed by the conservative sort.

*

God, as it pertains of the benefit to humanity, is merely the “better angels” of man, his ego, providing assistance, justice and the recognition of goodness to other men. In a secular democracy led by the governance of excellent men, the State is that institution which lends support to these good graces; no longer the Church which has become a house of impotence, division and mere opinion, hence its enmity, and the hostility of believers, towards the State.

*

The weight of fact which some levy upon the writings of various ancients bear their burden of verity so well in the public imagination due primarily to the lack of any means

to their verification other than their having been written by an ancient hand concerning matters of spiritual significance. Such a habit in many another line of endeavor would likely prove disastrous if the subsequent action bore any weight of consequence; and outside of religious matters such a habit would be deemed ludicrous by anyone with a modicum of common sense. But this belief without reasonable verification concerning phenomena residing beyond the sphere of credulity comprise what the public imagination refers to as “faith” and carries with it much that is indeed of consequence and can be judged by the reasonable according to the conditions of physical strife and moral injustice which insist upon lingering so long in human affairs.

*

Some men have no doubt in their logic but plenty in that of another. Though these men have never studied logic in any way they are somehow an expert on many matters.

Celebrated scientists, men who give real and tangible benefit to mankind through their efforts, possess little weight of opinion in the minds of those wanting in logic if the science they purvey clashes with the beliefs the wanting

hold dear. For belief concerns itself not with facts, which are often dull, but with emotions, often fiery and emboldened when confronted with logic. When meeting with the opinions of the illogical sort and experiencing their unreasonableness it is an easy thing to simply walk away and resolve oneself to not bring up such topics as would illicit their perversions of logic; but when election time comes around and the polls open their doors inviting their perspectives by vote, the real and tangible effects of the shoddy reasoning of these men is most regrettable.

*

Hope exerts a very strong possession over the reasoning of many men; even more so than logic. These men are

convinced that their hopes will indeed come true as long as they believe that they will; even though experience constantly proves otherwise. Those men seen as successful in their pursuits are more often so because of much dull and patient preparation, which is only tempered with a modicum of hope but a heavy dose of sustained and scientific logic. A man will often come very late in life to the full possession of his inferential logic, if he is to come to it at all. Those who come to it earlier in life find success in whatever it is they hope to attain.

*

Luck should not to be confused with chance which is fostered by preparation; for luck assumes factors one is totally ignorant of will fall favorably. One's chances are increased when reasonable preparation arranges the chaotic possibility of nature to favorably distribute itself.

*

The moral duty of man is in science; to discern the workings and benefits of nature for the better life of all.

Religion is immoral because it persuades man from the worthwhile investigation and understanding of nature, both around himself and within; convincing man that such knowledge and workings are best left in the hands of God.

In such care mankind remains a powerless slave to the inclinations of lesser angels, unable to rise above the fears which inevitably pit one beast against another.

*

The weight which the space one lives within exerts upon the cognizance of one's time a force of eternal recurrence.

It is therefore penultimate that one varies ones inhabitation with travel;

without such one too easily falls prey to the habits, as well the myopias, of a narrow life and understanding.

*

It is a forgivable deficiency of those who cannot free themselves from their place and time to seek some escape in the pages of a book. The efficacy of the escape, however, is to where the destination lies: near or far from the situation one removes.

*

Those free to come and know themselves without fear and persecution come by way of grave dangers. They are the precursors of a future without master or slave, therefore they arrive with suspicion cast upon them in a cloak of glaring disapproval. The masters of men will find him threatening because his arrival heralds sympathy, which has in it the capacity to see the naked truth under the robes of hypocrisy. The slave also greets him with distrust for he arrives bravely an example without fear in himself.

*

What men seek most is an acknowledgement / validation from the eye of another, his peer – this is the transcendence of the lone individual sought by one from the alterity of someone other – the acknowledgement / validation of his egoistic self which alone he cannot bestow. – Therefore it will be seen that a man in doubt of his own self will seek often an acknowledgement / validation from a God whom he imagines lends to him what he seeks from within his self, his own ego. He imagines that this God loves him and until he learns to love his own self alone without the need of the acknowledgement / validation of another or peer he will continue to believe in this imaginary God and propagate its imagination in others. – This is the faith of the masses. For the true individual, the man in possession of an own and legitimate genius of the good, his ego will find its acknowledgement / validation on its own.

*

The voice in one's own head, what is often called one's conscience, which is the conscious awareness of the accepted good, was called in antiquity one's daemon. The demons in one's head that compel one to act in contrary to this good are termed as such because one is averse to calling the lack of a conscious awareness of this good in another simply ignorance. For someone other to call another's demons simply ignorance might wound the other's conscious ego in such a manner that this invalidates the other's self within from without which might cause an eruption of the wounded ego in

adverse reaction. Thus it can be said that a person of sanity will react negatively, that is egoistically explosive, by outward violence or its inward equivalent, sadness, when being called ignorant; but the other-than-sane person will react not whatsoever to the insult – and so it is said the line between genius and insanity is a fine one.

*

The straight path does not afford one a view of the whole; for many are the branches of human and natural endeavors.

It is therefore of great importance to familiarize oneself with the higher, as well as the lower proclivities of life in order to come to a discernment of the whole of things.

Action and contemplation, physics and poetry, theology and politics, these must not be made into antagonists by one seeking to understand himself and the world; for the spiritual possesses no life without material discernment and materialism chokes out the beauty of life without a semblance of spirit.

*

The idea of sin which religion bestows upon the natural impulses of man came about by those who despise others who have the ability to satisfy their own desires without harming others. The few who do bring harm to others in their quest for satisfaction are those who have denied to themselves the regular means of such satisfaction. For the

religious sort denial only leads to increased desire and an inability to find satisfaction in a regular way and so leads to perversions and harm towards others. There is no sin in the erotic or the inebriating proclivities of man except that which arise out of those who deny the healthy right to their peaceful, tempered satisfaction.

*

The man without at least a modicum of vice in his life should never be held to be a full-rounded individual. Not only is he narrow and undeveloped as a man of experience, he is most regrettably dull as hell.

*

Humility should not be some self-denial of which self-suppression is its hallmark; however humility should be seen as an understanding of one's own proper light and abilities without the undue praise heaped upon one by others. A boss of some small array of men should not feel it necessary to be called "Sir" or be treated in a sort of super-deferential manner for he should understand that very little separates him from his subordinates. Demanding such treatment from

men only instills in one a denial of one's own potential fallibility and sets the stage for errors to go uncorrected. But humility cannot be felt by those who believe their chance station is granted unto them by their God; these sorts are those vain individuals who demand to be called "Sir."

*

It is the vainest sort of man who tries to always impress those he will never know nor meet – at his best he is often seen by others as like some grand steed: while still powerful and gorgeous in aspect, he shits as he walks.

*

What is greatest in man is his resolve to progress. But progress should be seen to mean more than what is popularly understood to constitute the moving forward of

mankind. True progress comes about by those resolved to understand things hardly anybody previously thought of.

*

All human life and experience is in a constant and ever-changing evolution for the better which is called progress.

Humanity is conditioned by the times one lives in to inculcate and adopt a variety of ideas, behaviors and habits that are specific to that time, but may vary, develop further or cease to exist at all in times past or future; and this must be understood and practiced if peaceful existence any-where is to be maintained. The greatest "sin" is to thwart the progress towards a more peaceful and happy existence; and so it should be understood that no unconditioned ideas exist in human life and experience. This means that there are no absolutes in peaceful human life, no unconditioned metaphysics at play in the progressing reality of living; and those who are intent on insisting that there is are those who disrupt the peace and progress of humanity.

*

It was the first duty of theologians to evolve a theory that made the facts of observation fit it; whereas deductive science now seeks to eliminate theories that do not conform to the observed facts until a true understanding frames the facts with the identity of principle.

Today people are much more open to the advances of science as they see and feel its effects upon the betterment of their lives. Yet, they still attribute this progress to the supernatural God overseeing it all. Why the supernatural continues as a view-point commonly held resides still in the conceit of ego which desires to live-on in perpetuity, a measure which science in some degree

now affords. Hence the elevation of the sciences to more Godly providences is because men feel credit should go to the God who grants them an everlasting life if the dutiful belief in Him is held, despite the real truth that it has been the genius of Man

that has made their lives better.

*

Religious conservatism and liberal democracies do not mix well together and the latter will suffer as the former take their votes to the polls. The downward slide of a liberal democracy is hastened by the religious voter because he is a sure dupe for the biased hyperbole of partisan conservative demagogues for the religious sort is conditioned from a young age to believe as he is told despite what his reason and experience tells him or does not tell him and the conservative demagogue is very aware of this fact.

*

There are many types of religious experience: one is very benign and peaceful and represents a personal sense of unity with the world and this is a very poetic phenomena; another is very much insane and involves hallucinations, or the very least delusions, of primordial experiences which share certain similarities with pathological states of mind.

*

A most virtuous sort is one who can relate and get along with anybody; for he is more an individual of intuition than of instinct. One who lives predominantly by his instincts is often too quick or rash in his assessment of another; while one who is intuitive has the patience to allow a relationship to develop so that his understanding allows him to act rightly even when in contact with those without grace.

*

It is an allowance of the imperialism of our democracy that the shrewdness of a man's character and relativity of his ethics might rise to the summit of American morality; for men always stand united in the merit wealth bestows. With this governing their politics demotic moralists attack men's greater virtues by always exaggerating the lesser vices.

*

We venerate those who are as far removed from us as possible because we are untrue with ourselves. Those who are most like ourselves, the thief, the prostitute, the killer, those who embody the realities which we live most

internally with everyday: those we venerate most because they exhibit that lack of compassion for one another that we have inside each and every one of us; for it is the other that confines us to live only our own lives, alone. Life in this prison of ourselves affords little real freedom, but love for another brings back to us the innocence we have lost.

*

The erotic, like poetry, is the fusion of separate things; like the bringing of new life by those dying inspires in us a sense of eternity. Fantasy often breeds lost passion into stale realities; but it should not be forgotten that distorted tastes can kill the taste of sounder ones.

*

As a child, until it is experienced, the name of a thing is imbued by the imagination; it is a fantasy which may hold no part of reality. With experience, unless only but barely glimpsed, these things are no longer part of a magical possibility, a desired mental construct; they become now the things of utility and profit.

*

All spirituality is wanting – the need of stability and possession of the laws of nature, by an imagination that is alien in it.

*

In the formative years of men a little bit of philosophical knowledge is often transformed into a larger amount of religious belief; the expression of which we call conceit.

*

The interpreters of Plato falter when they substantiate their religion with his metaphysics; a foray of his that was necessary in order to mold the minds of men to accept his political expositions. – Plato achieves his most penetrating insights when he expounds upon the *psychological* investigations of Socrates; whose aim for a peaceful world was the sole intent of the dancing sage's enterprise.

THE NOBLE LIE –

In the *Republic*, Plato relates that Socrates, in discussing the constituents of the just society, proposes that it would be necessary to establish a “noble lie” which would bind the people together in order to promote harmonious life.

Even Socrates understood that, amongst men of unequal or primitive intelligence, the concepts of supernatural reward and punishment as promised by heaven or hell should be a necessary invention.

As the early Church borrowed so profoundly from the philosophers, they well knew that to ensure their control over the people it should be necessary to keep from them the origins of their devices; and so throughout all of Christendom it became a grave crime to possess such philosophical works as Plato's *Republic*.

For more than an entire millennia the Christian Church lived out the concepts of the *Republic*, concealing at its core the "noble lie" of Jesus and his command over who went to heaven and who went to hell, who made gains in this world and who did not. As man is an emotional animal these concepts of heaven and hell are inscrutable. Heaven existing largely because of man's fear of death and separation from loved ones, while hell exists largely because of one's hatred of the Other and one's desire for revenge towards those who have done another wrongly.

And with this simple device the Church's control over the masses was very long maintained. However, the wisdom of philosopher-kings which Socrates insisted should command society were instead replaced by theologian-kings who ruled by fantasy and emotions, fear towards the unknown, instead of those who sought to reveal the nature of things through logical philosophical enquiry. Thus, the reign of the *Republic* as a working system of governance in the world was not an era of betterment to humanity as perhaps the Socratic system have possibly ensured, but an era which we commonly call today the Dark Ages. Humanity's progress was thwarted for more than a thousand years by the theologian's quest to validate man's emotional obsessions: by believing they knew before attaining understanding.

Today, it is debatable how much of Socrates' system of governance can be found in the world. Is the capitalist system a just society or is the socialist system that manifestation of a just society that the great sage would find agreeable? It is not, however, debatable how much of the "noble lie" that can be easily witnessed to command the conceit of those who wish to curry the favors of the supernatural in order to advance their personal and political agendas amongst a people of unequal and still primitive intelligence.

CONCEITS –

Conceit – noun. 1.) excessive pride in oneself 2.) fancy, imagination. Origin: Middle English; on the pattern of deceive, deceit

The power of belief has a very profound effect upon the individual. To feel oneself to be favored by the supernatural God, whether one actually is or is not, provides that one with an incalculable confidence. Although it seems ridiculous

to agree with the athlete that God favors one

team over another in the outcome of a mere ballgame; it is not a notion ridiculously held that the supernatural God does not answer one's prayers. It is a very curious phenomenon to see how one's faith in God is strengthened when ones prayers are so seldom answered, but when the rare chance that something does come of ones desires it is however believed to be the work of God-almighty and not simply the Law of Averages or insightful preparation. Such conceit is a very egoistic phenomena. It is not a harmful thing when an athlete is guilty of such a notion, but when a politician commits such an error it is the future of man that is at risk of an inflated ego.

DOGMAS –

The great misunderstanding that people have with science is that they have come to expect from its findings a dogmatic rigidity that science does not possess. The best aspect of science, however, is that it is a constantly evolving faculty. One idea may provide the seed or soil for another idea to grow out of and become something greater than what it was before. With religious-borne dogmatism such an evolution of thought is retarded, usually out of too-great a respect an indiscriminating mind might hold for one's elders or teachers-in-life which one is wont to please by ascribing to their teachings an air of absoluteness.

This absoluteness ascribed to the ideas of one's elders has too long proven a detriment to the progress of man. While there is much credible knowledge to be passed along by those in possession of legitimate empirical knowledge, much older knowledge of a theoretical nature is parceled out as wholesale superstition. And it should be understood that the ancient deferment that people have always granted to one's elders originated out of the need for a standard arbiter, of which age provided an office of at least a mod-

icum of unquestionable legitimacy. Not all that one might learn from one's parents or teachers-in-life is worth holding on to; and it should be encouraged that one ought to raise one's children to be better than those that came before.

Dogma has no place in the sciences where out-moded ideas are discarded for better, more evolved theses which are born with time. For, with science, theoretical ideas are in a constant state of flux and evolution which aspire towards an eventual truth of empirical validity. Shifting paradigms take long times to develop; and with the briefest attentions afforded the commonest lifespan, science might not hold for the indiscriminating mind an answer it is

patient enough to concur if it does not promise the absoluteness it desires. For one wants nothing more than to be right in one's notions of things; evinced to one's peers, it would be very unseemly to depart from this world while holding on to notions that would appear wrong to those one leaves behind or hold most dear.

The most sincere sciences are very patient endeavors that progress without the absoluteness and haste of an ego too readily bound to the dogmas of those that have passed before; but are the worthwhile products of the remains of well-processed notions that have provided the provocation for newer, better growth.

PARADIGM –

One cannot attribute modern modalities of thought to historical documents and figures. In doing so people divorce those figures from the apprehension they held of a given issue and instead make actors of them subject to the whim and prejudice of one's own direction.

Insight – The circumstances of thought, fitting within a broader comprehension of ideas, their lexicon of conceptual terms and the possibilities of observation –

these define the paradigm in which the historical figure departs whatever knowledge he might. Paradigms change commensurate with progress, which is the evolving modes of perception which a science, society, or thinking man finds himself and his defining means being transformed by new theories and discoveries that accumulate in time.

Faith – To disregard problems of conflicting evidence as secondary to the rule of the established model of thinking is called faith, err unresigned. The failures of a given paradigm to account for the irresolvable compels some bolder thinkers to reconsider the established mode of thought and seek a more discriminate criterion. Problems compound as error accumulates due to an unwillingness to admit fault in an established paradigm. Thus, conflict arises in this reconsideration of thought often taking decades or centuries to resolve as the newer paradigm coheres.

Revolution – The inauguration of a newer and better equipped paradigm inspires growth. Crises of malfunction affect institutions that are supported by faithful adherents whose correctability often finds communal resistance.

Factions of the old guard caucus as conservatives, while the purveyors of progress align themselves liberally.

The heliocentric Copernican revolution did not displace the geocentric Ptolemaic system for some two centuries as the new paradigm found increasing

coherence through the relevant community. Likewise, in the political theatre, democracy aspires to displace the older aristocratic paradigm and is currently in the process of so doing.

However, nature and logic display not as readily in the political paradigm where experiment and observation require an objective witness free from the conscriptions of a subjective antipathy. The coherence and evolution of a paradigm takes time and patience which may not fall within the confines of the life of a particular generation.

THE NOW –

To live solely in the present / ahistorically in the ever-present now – is to exist in a thoroughly extroverted manner devoid of the inner consciousness derived from a feeling of Time as a form of meaning – much like the animal does. With no inward reflection upon the dynamics of one's moment, consciousness finds itself static / myth-ologized in the myopias of the day – an impeachment of all the perspective ethics which one might confer upon the purposeful encounter of life and times either past or future /

in negation of the moralizing will to be.

ON VISITORS –

William Burroughs once wrote a line which basically read: “This is a war universe, everything is at war.”

I like to contend, however, that such malevolence does not define the higher species of the universe; the sentient, rational creatures, of which humanity is only a very recent newcomer.

As mankind moves toward a more advanced state, intellectually and technologically, the notion of visitors, as fantastic as it may seem, does deserve some consideration.

It is no stretch of the imagination these days to conjure the idea that we humans are not alone in the universe, the law of averages tends to weigh in favor that we are not; as well the countless reported sightings of mysterious crafts in the air attest positively. However the question posits itself: why do these visitors not make themselves known to us?

There are many reasons one can arrive at to explain this, but I will touch on only one here.

They know that humans are a primitive, violent race, who still holds much stock in the fantasies of gods and religion.

If contact were to be made whilst these beliefs are still held in common, mass hysteria, suicides, and calamity in general might ensue.

One would figure the more advanced races perhaps have prior experience with civilizations of this sort and therefore have learned not to commit such an error again. – One cannot give malevolent examples like those found in Western history as more advanced civilizations conquered lesser ones; for even these were also primitive peoples despite what one wishes to think.

If the more advanced civilizations in the universe were malevolent as some have conjectured, it would be a mystery to me why they have not attempted to subjugate humanity in the past. If they are cognizant of the myths of religion, they could quite easily impersonate a second coming and by deception force their will upon us, much like the Spanish did so in Mexico.

Despite the vogue of science fiction, what one often sees depicted in popular movies about such conjectures should not be taken as rational arguments for the malevolent position; for they are simply entertainments that draw more from proclivities that its audience may find familiar within themselves.

A malevolent race cognitive of the mentality of a weaker race will always exploit their beliefs for gain. A benevolent race is the one who acts as a watcher, calm and discreet, cognizant not to disrupt the unready civilization until it is prepared for higher contact.

ON FRIENDS –

I.

The attraction of two persons in friendship is relative to the degree of understanding one has in oneself as well as the other. What the ego seeks from one in the other is con-genial in youth and contrary in later life as one grows more competent in one's own actuality. The youth finds friend-

ship in those who are of his persuasions, while the adult seeks friendship in those who possess a quality that is sensed to be lacking in his self. The former is indiscriminate of differences, while the later is discriminatory; both seeking in the friendship with another those qualities that might fulfill the self-image of the one which his ego paints for him. Opinions conceive a relative companion. What one perceives as “the good” is that which one senses as fulfilling one's needs, being either physical or mental/

emotional, as they serve the ego's conceptions of self-actualization. What is termed “the bad” is that which is contrary to what one wishes himself to seem to embody.

Thus, the unsophisticated youth, while their self is still a simple mass of uncritical concepts, seeks those personalities that will concur with their own; the

sophisticated adult will seek out friendships with persons of contrasting demeanors who embody qualities that one senses lacking in themselves. Sophistication is how well one perceives the constitution of oneself; is cognizant of what completes one's actualization of oneself and what one wishes to become. While a constitution must be allowed to grow and evolve and become something more; finding greater inclusiveness in the exclusivity of one's intimate realization and acquaintance with the virtues of life's experience. Therefore, friendships established in adulthood may not be as lasting as those from youth because what one seeks in the other can be readily taken and internalized over a brief course of time, but youthful friends often remain strong for longer durations because the two friends found egoistic competence in a concordant time and space.

II.

Friendship is something more than mere love and esteem, as these are the commands of family and relations. Friendships are those bonds one makes with those who are like family but better so in that one has the freedom to choose who these relations are. They are one's best friends who will not abandon one after confession for they have likely proven one's accomplice. They are one's labor and companion without warrant or pay. And the true friend is found in those who can weather the difference in fate and prosperity and still find the grace that bound the two in times of commensuration. He can have no true friendship who cannot find it in his disposition to culture amity in those who are not of his station. Two friends are as one mind consist-ing of an admiration of differences, rising higher on coun-terbalances. But too alike minds often grow insolent with familiarity as one fails to achieve a better vantage to himself without the elevating aid of another.

FIVE CYNICISMS –

I. Melancholy:

Melancholy – because the world of representation is an intimate phenomena, where one sees in the ever-changing matter of one's attention the ever-fixed permanence of form.

The answers to life's questions are never granted, but serve to stir an individual to self-approach, self-contemplation.

Realizing when one question is envisioned, two are proposed; the cynic laments the indifference.

This gulf between a mountain of seeing and a mountain of not is the valley of melancholy.

II. Comedy:

The comedian as a cynic is one who has endeavored to step away from the now and take in the moment from the view of another time. He has witnessed well the past and can perceive also the shapes of things to come. He sees

Time as indifferent to the truth of being alive in it. And so a cynic uses often, by necessity, his dark humor as a shield to protect the ineffectiveness of his own admitted despair. In this respect the cynic is thus always a secular enterprise.

III. Hope:

Hope – the unwavering league – always consoling – the last germ of resource and sister to blame and toil.

The cynic understands the false hierophant always betrays hope with emotions / appealing to the poor discrimination of man's nature. His jeers toward the faithful always find their mark because the hierophant reveals us nothing holy at all. The cynic knows that to successfully summon hope to appear in the imaginations of the people one must at least appear beatific as a show of godliness – much like the magician moves calmly through his illusions.

IV. Threats:

Human motivations arise from a multitude of differing sources, of which reason is but one. Imagined threats spring often from the subconscious as fantasy provides more emotional motivation for the brutish man than he may wish to admit. – His anger and jealousy being usually of an aspect elicited by low animals rather than emanations of rational human behavior.

Put cynically, in the parlance of Aristotle: “the brute animal lacks thought.” For human intellect reflects upon itself, it is the thing of which any reasonable idea finds its likeness; and ideas are but a likeness of its object, the subject of oneself.

V. Joy:

True joy cannot be felt, by a reasonable man, without first the accumulation of a stress to be released. Like that first

meal eaten after some life-threatening event proves of such uncommon deliciousness: joy pours forth from the ludicrous idea that life is some finite term which might that easily be rent from us.

–The humorless stoic would treat such joy as the dissolution of all virtue; while the cynic would consider virtue to be a species of work.

Happiness is an emotion of no reason, it is for the dummy and takes no effort in its cause; but for the man of thought there is still, sometimes, joy.

APPEARANCES –

“...how build, unbuild, contrive. To save appearances.”

– John Milton

I.

The religious sort will always find in things something that will save the appearance of his faith. He will bend or sift through facts in order to distort them into a semblance of appearances which will substantiate his preconceived notions of reality, even if the weight of such facts lean unquestionably to the contrary of his faith. The religious type of today cannot possess a true scientific or philosophical mind, for these are minds that must deal always with reality. The religious mind works always to save appearances.

The notion that faith gives to man the strength of better character only imbues in him the will to appear like the others he sees exalted in his own community – a power which might appear to come to him by way of God, but in reality comes only from within himself.

II.

In a way it seems that much of the lingering conflict of today follows lines similar to the differing cosmological

notions espoused by early Greek philosophers. Take, for instance, the cosmology of Heraclitean *becoming* and that of Parmenidean *being*. The principle of Heraclitus is that all things become in their existence as a measuring in and out of differing elements; this is contrasted by the principle espoused by Parmenides that no becoming is possible at all, for things are all of one being, like the Monad; and if this can be thought then obviously it is so. The former's thought in a manner foreshadowed the discipline of evolutionary science; while the latter's thoughts in a manner were appropriated into the principles of monotheistic speculation.

Their conflictions today find expression in the politics of human interactions where the religious sort works to secure the separation of differing qualities, such as men and belief; while those of a more scientific bend of mind realize the admixture of many differing men and ideas.

Some advancement towards fuller understanding was made when Empedocles asserted that the world acts in a manner not unlike the systole and diastole of a human heart: that Love expands and Strife is driven outwards. His analogy depicts a perishable world of multiple births and passings away where birth is a mixture and death a separation of things – birth being “when Love is

increasing and all the elements are coming together into one, [and death] when Strife is re-entering the [world] and the elements are being separated once more.” Empedocles believed that man thought with his blood, while his heart was the center of his senses (a departure from what Alcmaeon learned of the brain being the seat of thought and senses). And men still admit to “follow their heart” when making sensible choices in life. (This erroneous idea of the heart being the seat of thought arose from an observation that the heart races when in times of battle or similar anxiety; a state understood today as centering in the brain, but relating to the primal animal instincts residual in man.) – It explains much that Love and Strife cannot be divided from one another.

Anaxagoras admitted that all things were in the beginning one and inseparable until “Mind” came along and made things separate; or as Empedocles called the same notion: “Strife” made them separate. However, it should not be confused, as the Epicureans had erred in their interpretation, that all things separated completely from one another, but what Anaxagoras likely conceived was that all things (men likewise) contain within some portion everything else. But, “everything is called that of which it has most in it,” however prejudice and ego might persuade men to believe otherwise. It was Anaxagoras who called the “Mind” which bestows motion in living things “God” and it would appear that the origination of “theism” as we might call it today came first by the conceptions of a secular Ionic scientist. And it was this notion of Mind, probably, that led to Anaxagoras being labeled an “atheist” by the conservative guard of Athenians who then rallied to run the gentle philosopher out of town.

It is a strange thing to behold, the notions men hold of appearances and reality. While some conceive the dynamics of the world in a manner informed by reason and modern science, others still hold dear a conception of reality quite archaic and propped-up by obstinately held notions long proven not to be so. As Professor Burnet writes there are “two ways” to regard the reality of this world, “that of Truth and the deceptive way of Belief, in which is no truth at all.”

A CAGE –

People holding a conception of God build only the conception of a cage; they also hold that their conception of this cage is alone the only way to build such a thing. In reality, however, there are as many ways to build a cage as there are people with their own conception of God.

Into these conceptions an individual is absorbed, and effaced; rendered harmless and devoid of resistance to the possessions of the day which mark and scar them. Into this cage true hope is rendered obsolete. Exhaustion of one's essential identity into the mass of these shadow fixations becomes now the ideology of an unwavering conviction which mourns for what was and despises what is still to come. Possibility succumbs to some premature verdict.

An energy caged without release dies out with age. But Youth is the energy which transforms and frees existence; for *all things flow and nothing abides*.

SON OF PAN –

In the body of a child: the plains of China / the dream of plum-tree flowers.

One from the number of One

as in the grammar of the leopard's ellipsical coat...

Stars ascend *descend* – *You are a fish in the ocean* a prose in work. Wealth / amusement and harmony crank at the wheels of invention that swim fat as Buddhas in china-blue eyes.

Moving now through leaves of grass – Your lips part /
empirical and oblivious – smote w/ heron blood...

A vestige of ancient mystery, walking *as though clarity could just pour forth uninterrupted*

PLATONIC LOVE –

“Then if this be the nature of love, can you tell me further...”

– Plato

Love is the unity one seeks with that which one does not have. In mankind the most singular thing which everyone desires most is immortality. And so, for humans love is the

unity of a man with a woman. It is the very impetus of life itself.

For a man and woman they each desire the unity of love because each desire a means to live forever; and the surest means for which each may, in a manner, live forever is to birth another of themselves. The noble ego finds no greater enrichment than it finds in parenthood. Thus, no stronger love may be had than that which a parent has for their children, and later of their grandchildren, for in their reproduction they may, in a sense, live on forever. And this is the primary drive which the id imposes upon the ego.

Love of this sort is essentially youthful. And the id is primarily satisfied with the baring of children. But as these children mature and leave the nest the ego at times finds itself starved in a manner and therefore a person finds themselves in

search for that thing which might bring a measure of satisfaction to the id once again. That is to say: a woman needs to feel herself loved and a man needs to feel himself virile.

For a woman the want to remain young and beautiful, and therefore desirous to a man dictates to her a need to feel loved. For a man, the id likewise dictates to him too the procreative urge. But for a man it is generally not his role, as is seen throughout the animal kingdom, to rear the very youngest children, but after they reach a certain age of development he begins to impart certain life lessons incumbent upon the wiles of survival; he teaches his son to hunt, to farm, to build, how to make money. At this point in a child's life the mother's role, and therefore her ego, tends to come to loneliness; therefore, she usually calls for those concessions which it is incumbent upon her spouse to salve with those subtle, yet meaningful, reminders that she is still a part of the process that leads to the immortal. That is to say, with a woman of children past a certain age, it is pertinent that she is made to feel that she is still desirous to her man; if not in a strictly procreative manner, then as an

important participant in the journey toward a life beyond one's youth.

At this point, it might be seen that a person turns to religion, which in itself offers a promise to immortality.

Often, in a society that finds itself irreligious, the deteriorating situation might find itself irreconcilable and therefore a divorce of the marriage too often plays itself out and the woman, or the man, moves on with their lives in search of that someone who may provide their ego with those satisfactions that are lacking and desired. Growth in one's own self-awareness may, with the next partner, allow the unfulfilled id, and its expressive ego, to better find placation in a manner beyond the procreative dimension of youth with what one might call Platonic love.

In Platonic love, it is the products of the mind and not the body that provide the ego those satisfactions which youth in its process of becoming has not the time yet to understand. Intellectual desire now replaces the physical. And if the "light of truth" does not come to "lack the warmth of desire," then Beauty comes to represent the good which love seeks beyond oneself. Art enters now life and the brain-babies of personal expression inspire and satisfy those vacancies left by children growing up and leaving the nest; for bringing forth to birth is still what satisfies the soul. At such a station in life it is a great virtue to become *more creative in the soul than in the body. In the creation of poetry and the other arts if one is said to have invention.*

SELFLESSNESS –

To do good and well to others without the incentive of personal reward should be the aim of all men. For then alone is the act genuinely honest and selfless. “*Act as if the maxim of your actions would become by your will a universal law of nature,*” suggests the transcendent Kant as

the categorical imperative which should lay the ground-work for ethics. Make the second-nature of ones empathy in the human condition the first sympathetic act of discourse with ones fellow man. Make the realization that *all men are not equals* the abiding impetus of the example one sets and then, perhaps, the elevation of man to a just soul may be possible. For this “just soul” is the end that justifies the very means of selflessness. This is the only moral duty that a man is warranted if a peace on earth is to be achieved. For it can and only will be achieved when the most common-man as well as the most exclusive-man ceases to regard his beneficent actions not as a service to personal reward, but instead the universal accumulations of good will to rid a heaven of all its traces of hell.

ON TOLERANCE –

The world is composed of so many kinds.

Where with difference and variety “the definite form is continually broken,” existence is “transferred to the realm of the indefinite;” – there one finds the song of tolerance which ensures all humanity.

Without such there can be no life worth living.

Where each individual and indispensable component is an important variation of the singular will to become, to be, and to beget of themselves something to the whole of possibility, one envisions and therefore sings, at first privately to oneself, and then in harmony with one another – the prized graces made manifest by tolerance.

Because life lived totally within oneself is deadening.

Where provincialism, narrow-mindedness and bigotry exists; where the homogeneity of ideas and people exists and tolerance is lacking, – there one will discover degeneracy, fanaticism, and a society in its descent,

arrogant and conservative; for such conservatism is a symptom of death.

To agree to differ is always a propitious virtue.

INSTRUCTION –

The brave and self-critical individual will come to know his self so well as not to find it necessary to habitually prove his manhood; for the anxiety of having others look upon him as they may will not rankle his ego. He will have

come to realize his own self and he will therefore be free.

He will have come to practice the gift of love with passion and not as a form of self-denial. Pretense will not mar his character; for truth and sincerity will guide him. His religion will be in the body, his own mind, and in liberty.

METHOD –

The genius created in the solution of a problem carries on in the subsequent method it engenders. In the unfolding creations which the new method espouses the original genius remains in essence, metaphysically. This is the revealed law made now geometrical, informed, creating further something greater still. The realization of a thing emerging by the solution of its matter-of-facts which may in turn be the matter of an even higher form is the very process of method.

ON PLEASURE –

“It is not possible to live pleasantly, unless one lives prudently, and honorably, and justly,” Diogenes Laertius wrote of the philosophy of Epicurus. “And one cannot live

prudently, and honorably, and justly without living pleasantly, for living pleasantly is inseparable from the virtues.” – The hard life knows no goodness but cruelty and inhumanity, and labors “for pernicious ends” even if it be the tradition of a pious people.

Religion does not afford the faithful “peace of mind and joy of life” but instills a fear of pleasure, division of people and hatred for another. What peace of mind and joy it pretends to instill comes by way of a deluding hope for eternal life.

And nothing could be more cruel and hateful as the belief that one who does not believe as you do will burn in everlasting agony in the pits of fiery hell. Surely such a demeanor is most demeaning to habit. For certainly “the gods are not to be feared; death cannot be felt; the good can be won; [and] all that we dread can be conquered.”

Denying oneself pleasure does not make one a virtuous sort. Epicurus, who lived most frugally and plainly on water, a modest measure of wine and cheese, has long been wrongly assumed a self-indulger for his praise of pleasure.

His notion of the *sweet-life* (hedone) has been misapplied.

For him happiness was simply conceived as the most virtuous means of living; and the best philosophy was one that ridded one of the fears which troubled the soul.

Pleasure is not merely that which the senses afford, but the product of understanding; appreciating “the simple goods of life and the quiet pleasures of

the mind.” It is not that all pleasures are good, and all pains are bad; for what might now give one pleasure may very well cause one pain later, and what might cause one a little pain now may be the cause of much pleasure in due time.

“Sensual pleasures are in themselves legitimate,” taught Epicurus, “and wisdom will find some room for them; however, since they may have evil effects, they need such discriminating pursuit as only intelligence can give.” – It was Metrodorus who said that “all good things have reference to the belly,” though this statement appears not to have been refuted by his

master. However, according to Plutarch, Epicurus himself did originate the maxim: “It is more pleasant to do good than to receive good.”

The good he knew to be relative to the ends which it serves man. While immorality comes from denying another the same kind, brotherly treatment and opportunity as one would wish for oneself; for this is the most useful trade in the politics of man as it attends to his ego: a thing long known to produce the greatest suffering.

He carries forward the philosophy Aristippus forwarded from Socrates to possess not that one may not be possessed.

Considering freedom as the best guarantee for happiness, one might wish not to “share the lot of the subservient multitude; [nor relish] a life of command, with all its fatigues, hardships, perils, &c., which are inseparable from it;” preferring instead a middle course wishing neither “to rule nor be ruled, but to be a freeman;” desiring only to “pass through life as easily and pleasantly as possible.” But as George Grote points out: “Even the wise man [can]

never escape pain and fear, for both of these [are] natural; but [one should] keep clear of envy, passionate love, and superstition, which [are] not natural, but consequences of vain opinion;” so that “a thorough acquaintance with the real nature of Good and Evil [might] relieve him from superstition as well as the fear of death.”

TRADITION –

Fears beget many acts in man; acts that are meant to secure safety, nourishment, and status in a community. Behaviors seen to benefit man, by either protection or creating a sense of unity or cooperation in a people are continued in a society because their means are useful in achieving the ends required; these are what one calls Traditions. Based upon these establishments the disposition of a society

accordingly formulates their varied habits and manners, eventually forming the basis of their morality and laws.

However, error in the attribution of the cause of a beneficial or maleficent effect begets superstition, which can itself come to form the basis of custom and law. It is by the tradition of superstition that the progress of man is impeded; because people are averse to considering foreign or differing opinions about confusing matters which may in fact be better solutions to their problems.

A just sense negotiates what one considers in another their cooperative aspect; that is to say one judges another person's quality by how well they conform to the habits one has been taught to recognize in a worthy, useful individual. The moral man is faithful to these many time-honored traditions which in their practice inspire pleasure through custom, be the convention gentle or cruel.

FREEDOM –

True freedom is life lived without fear. It is afforded one who can break from superstitious custom to govern his self by self-control; for this alone disallows harm to be brought upon oneself or another. Freedom to learn of truth in causality within oneself, in another, and in the world about, allows freedom of being and movement in a person, society and culture. Freedom arises when superstition cedes; and only freedom begets the motivation of progress.

COMPETITION –

All creatures living according to the brute law of nature live and thrive by competition. Competitive situations are central to the lives of animals where survival of the fittest

is the strategy of distrust. However, in humans there is a need to transcend the competitive spirit and instead work to hone the skills of cooperation. It is by common language that man grows cooperative with others; for cooperative species work to live together in equilibrium while competitive people work, as conflicting animal species do, with error and malice, to devise methods for eliminating one another. – Brutalities persevere without consideration of their right or wrong, but by the power of their tradition.

And custom convinces the undifferentiated that the preservation of its species, its people, its idea, or language, from another competitor's brand demands the practice of common habits. Thus, the incursions of the New are always attacked by the Old as something of penultimate threat and dread. – However, it is this intermingling of the contraries of nature that there is formulated in mankind the validating struggle of progress. When competition succumbs to cooperation it proves itself the divine dialectic of historical progress as thesis meets antithesis and produces their synthesis.

HERD-SPEAK –

Herd-speak is a means of convincing the mass public of deceptive ideas by misleadingly juxtaposed facts, nearly equivalent words that are easy to be confounded, inspired testimonial, superficial generalizations and gross exaggeration. Herd-speak utilizes age-old psychological practices; techniques further elucidated by psychoanalysis and developed through focus groups in order to exploit what appeals to an audience's egotistical, prejudicial and traditional habits, desires and anxieties. It is most successfully used by product advertisers, special interest groups and political and religious leaders on both educated

and uneducated audiences who have avoided any historical, philosophical or scientific treatises which might explain how herd-speak has been used for centuries to mislead the masses on issues often in opposition to their own interests.

Its target audience is likely conservative, un-artistic, extroverted, and undiscerning, hence its mass efficacy.

ADVICE –

One cannot advise a man who cannot first know himself and realize his own change. An introspection is first required if a man seeks to find his way free of problems, for a man must better himself internally before he can better himself externally.

Thinking and understanding oneself is often the greatest challenge a person can put to himself; for it often goes against much of what one is taught in life from a very young age.

That being said, it should be understood that one will find in life that one cannot always be on the side of what is right and also remain on the side of what is liked. Likewise one will rarely find oneself siding with what is most liked and still remain on the side of that which is right. To know this and to still champion what is right is to brave very lonely victories which only Time may judge.

THE GOLDEN AGE –

It is a soulless shit who disparages the idealism of youth and sows into it the lifeless drudgery of conservative old age and failed experience. Failure should never be driven into the heart as the last nail to murder innocence. Dreams are beyond the touch of experience.

The spirit of youth carries one into life with ambition, creativity and compassion. It is the driving force of the future and it is the exaltation of every

new day. But age brings about disappointment and meaninglessness as one is forced to grow old before one's time. So, therefore, the youth should be wary of the freedoms they perceive the adult as possessing. It is not that the adult possesses anything of themselves, but are instead possessed themselves by the things they only imagine have made them free.

Freedom is not to belittle the ideals of youth, but to find in oneself the undiminished strength to carry them long into life despite disappointments and in spite of the hopelessness of a dark and nearing death. For the Golden Age is forever Youth, the individual identity, contributing only himself to becoming and not the failings of age.

UPON THE HOUR –

In the loneliness and neglect;

And in yearning for what we don't possess – Most of love only vaguely cedes.

Life slips away in retrospect,

To wish for days one ever forgets – A truth of love that never leaves.

DISTORTIONS OF TIME –

I.

A common error of man is his disposition to look back upon history and the past through rose-tinted glass.

It seems to be a natural inclination of the human psyche to

drown out or wash over the dreadful aspects of man's previous experiences and instead refocus attention upon the few favorable aspects which happened concurrently with the bad. And this may well be the healthy function of a man's psyche in order to heal itself of past terror and dread; but it does not, however, give the future or the present that fair appraisal of history or present states of affairs which are required to determine reasonably right or wrong.

What our predisposition to mollification of the past tends to allow is the repetition of dreadful events; and the horrors of today exist too without their notice or understanding.

II.

So much in our history has been related to subsequent generations through distortion and omission of facts and condition as to give its admirers such a false perspective that the present, as well as the future, hangs upon precarious circumstances.

It is a very suppositious estimation to conceive the past, or the future for that matter, as being of some more commendable state than the corrupted present. It

is often that the common and charmed characteristics of one period are conspicuously absent or dramatically altered in another, or concurrent with conduct and conventions that are quite disconcerting when experienced by one habituated at another time.

Often one only remembers the good and forgets the bad of the past; or one foresees a potential future where present evils are eliminated but one fails to consider an unforeseen malevolence that is as yet conceived. Thus, to condemn the present as degraded by comparison is to likely ignore graver hardships existent at another time, distorting one's perspective upon aspects of today which are probably quite benign in their actuality.

THE WALL –

“It is not permitted to a man who takes up pen or chisel, to seek originality,” writes William Butler Yeats, “for passion is his only business, and he cannot but mould or sing after a new fashion because no disaster is like another.” – But might one character assume the guise of any, if the flame of becoming casts its shadow just so upon the wall?

The limits of the human mind perceives these many things apart and not connected / senses the self as distinct from the other it so depends upon. – *All contradictions run into harmony*: the forever flowing stream of mortality.

So if I perceive my decay and the obscure condition of my appetites, in these days without romance – I should hope it was you, my beast within, that begat this song of justice, wealth, and the marble gods of wise humanity.

MUSEUM –

First enters Clio, the muse of history, with a half-opened roll of papyrus in her hand. Following her is Euterpe, muse of lyric poetry and music, playing a flute. After her, veiled Melpomene comes, muse of elegy and tragedy, a dagger concealed about her; then Thalia, muse of comedy, with tambourine, a goat skin around her shoulders; Terpsichore, muse of dance, plays a lyre; Erato, muse of erotic poetry, plays upon a nine-stringed lute; Polyhymnia, muse of sacred songs, myth and mimicry, arrives holding the forefinger of her right hand to her lips; Urania, muse of astronomy, then enters looking skyward with a celestial globe in her left hand, a staff in her right pointing towards the stars; while Calliope, muse of epic poetry, enters last carrying a folded parchment in one hand and a stylus in the other. They are the daughters of God and Memory, come before Apollo, the leader of their choir. – What symbols

their procession engenders fills the pages of every book written since; this one not excluded.

In antiquity it was held that the intuition of the Muses, and the intersection of their qualities, was that which imparts intelligence and lends to the mind of man its divine air.

Various cosmologies show that the Archaic Universal Soul was originally thought of as the “mind” of the Creator.

Amongst the ancient Greeks, *Kurios* was held to be the god-Mind. But it was the metaphor, which is the Muse’s man and messenger, which brought with it from that *other side*, the un-teachable virtue of thought. Much was made of great difference from the very same material, the ancients called this chaos; Plato and the Pythagoreans named it the *Soul of the World*. Its wonders are of both a physical and psychological character, and so it was termed by many theurgists as the “living fire” which is the vital energy of life.

Sacred to the Muses were the streams of Lethe and Mnemosyne. Whoever drank of the former, forgot the past; but he who wished to keep his memory, imbibed the latter.

From their places of worship, it was said, and one is still inclined to believe, arise the most miraculous of waters

ON THE GOOD –

The good can only be defined in a relative manner as it pertains to the practical satisfaction of man, and then as such practicality is applicable to a man’s sense of pleasure.

It is man’s own elevation of himself to the summit of earthly concerns that gives any definition of the good an only relative meaning; thus, Protagoras was correct in his assessment: “Man is the measure of all things.” The good, if one must demand an absolute definition, most likely assumes a very limiting scope; for what might be sensed beneficent to one creature might not for another.

If it be Life itself that one alights as the best definition of good, then man might first consider the relativity of life, which he certainly does. Being of the order, he elevates fauna above flora in the hierarchy of life; as a naturalist he might consider the vegetative as the aboriginal spirit of being, but men certainly do not elevate flora over fauna for everyone knows life must always feed upon life. The relative argument of man’s place above all other earthly concerns is an easy one to make since he is alone the only party capable of the debate. However, this bodes ill for the lesser creatures of the world. And if, as Socrates argued the good comes from knowledge and bad arises from the ignorance of knowing better, then some might want to better involve the lesser creatures in the

debate, and they do.

To make God the absolute of good means that someone must give a definition of what God is. If that definition be that God is that vital energy that bestows life on all things both flora and fauna, one would go a long way to getting at the crux of the matter. If one still wishes to bestow upon this God a preference for what is good to it and what is not, one need only to rehash the above paragraph *ad absurdum* until one comes to the realization that no absolute definition of good is really possible. No mediation of what might be good for all things is seen practiced in any example of life other than man; the one feeds upon the other in nature most indiscriminately. But man, demanding a definition of everything, alone conjures the concept of good and therefore invents an arbiter of such qualities, hence the invented concept of God.

But how, given the almost infinite varieties of God that are conjured by man, is one to know which God is the true God that arbitrates what is indeed good? As one seeks an answer for this question one soon learns that all of these examples try only to describe the same thing alone, but in the varying garb of one's own interest. One learns that this interest, in so doing, limits the interest of the vital energy to a person's

own preferential example which therefore cannot be God in truth but only a wish relative to a particular individual.

Seeing this only creates conflict one quickly abandons these sorts of ideas on God and moves along to a conception of the vital energy as something bestowing life indiscriminately upon everything.

What can only be termed as the good for anything and everything containing life is simply *learning*; for learning alone is the principle which can be indiscriminately seen to be of undeniable good to any and all things as the apotheosis of life in general. It is how one *uses* learning that determines the relativity of bad in opposition to the benefit of another. Thus, learning is a process of becoming, as Heraclitus would have it; while true being, in the Parmenidean conception, an incorporeal existence, would be the aspiration which all of life, through Heraclitean evolution, works toward: the Godhead. But this concept of God is only a thesis contrived by learning and is itself a noumenon that cannot be experienced phenomenally. By this reasoning the notion of God, and its will to either good or bad, is a concept; and if God be the vital energy of life in things becoming then knowledge in this, as a concept, is the purpose of existence. – Therefore learning must be the only true good one might experience in the world; something religion does not teach, but philosophy

does.

LIBERAL & CONSERVATIVE –

Much of the rhetoric bruited about in the political circus which we call democracy is done without the hearers of these arguments even knowing the definitions of the words and concepts being battered around.

Referring to the best-assembled thesaurus of today these synonyms are listed for the word Conservative:

Tory, bourgeois, constant, controlled, conventional, die-hard, fearful, firm, foggyish, fuddy-duddy, guarded, hard hat, hidebound, holding to, illiberal, in a rut, inflexible, middle-of-the-road, not extreme, obstinate, old guard, old line, orthodox, quiet, reactionary, redneck, right, right of center, right-wing, sober, stable, steady, timid, traditional, traditionalistic, unchangeable, unchanging, uncreative, undaring, unimaginative, unprogressive, white bread.

For the word Liberal:

Advanced, avant-garde, broad, broad-minded, catholic, enlightened, flexible, free, general, high-minded, humanistic, humanitarian, indulgent, intelligent, interested, latitudinarian, left, lenient, libertarian, loose, magnanimous, permissive, radical, rational, reasonable, receiving, receptive, reformist, tolerant, unbiased, unbigoted, unconventional, understanding, unorthodox, unprejudiced.

While both of these terms possess concepts and phrases which vary accordingly upon a scale of what might be deemed good or bad, it should be easy to admit those defining the conservative are far more undesirable than those which define the liberal. However, it would seem never to have occurred to those who are told to think conservatively to seek for themselves an adequate understanding of these two terms; for if they did conservative politicians and media outlets would find no followers whatsoever amongst a correct-thinking populace.

Other than people being merely dumb, the chief impediment to this is that people are led to believe that religious faith alone possesses moral consequence; this is manifestly false. Liberals are simply freethinkers who are often confused by conservative followers of tradition as those who do as they please without regard to morality. To do as one pleases without regard to others is a one acting only for oneself, which is a very conservative number. The world is composed of a varied plurality and requires a liberal understanding and sensibility. What is often felt by the

“moral majority” in their perception of those who have a mind of their own is the latter’s freedom from the moral, or immoral, restrictions which custom and

tradition has too long exerted upon the former. The liberal freethinker is not an immoralist, nor a weakling of character, but is one free to bravely perceive a more evolved morality keeping with a broadening understanding of one's self, others and the world in which we live; while the follower of the moral majority will tend to patronize immoralities long seen to be out of step with the evolving times.

The United States was founded by liberals who wanted a state separated from the church; it was not the church who wanted a state separate from it. True history always remembers those who break from custom and broaden the horizons of mankind. Those liberals who might in earlier days been viewed by the moral majority as doers of evil are more likely seen as heroes to the more enlightened minds to come; however, the morally conservative will do and say all that he can to make the more liberal-minded seem wicked to those who know no better. And it should be understood that these terms and their synonyms are not mere words but actions to be practiced by all.

HEROICS –

The evils of the world are so stacked against the goodness of man that they allow him the opportunity to become a hero. If he is allowed to be himself and know himself, he may become a hero; as those who have been elevated to that high echelon of being have done so through the process of becoming: of overcoming the limitations which fear bestows upon them. They are not born with the abilities of their legend, as might mythology try and persuade, but come to hone their talents by practice and patience and effort to become all that they have within

themselves from some common seed of greatness.

Possibility is this seed existing latently in becoming. No man is born being a God, which is an unchangeable concept in denial of the world and nature.

The many are always against the few; and it is by this warring that one either concedes oneself to the will of the many or exercises one's own *free will* to become. "For the world is full of many goods and evils," said Plato, "and of more evils than goods, there is, an immortal conflict going on among us..." Between these two opposing forces a man comes to his own possibility by suffering through the opposition to his self which the world and his own nature dictates – without which no heroics are possible

MORTAL SENTENCES –

The racist is so thin skinned that though he may dole out epithets and stereotypical injustices all the day long without the slightest hint of conscience,

but let one such barb, or pointed observation concerning his own kind find its mark within the cup of his ear and his temper will boil over with such vehemence that he will conceive a whole culture of enmity conspired, like his very own, whose aim is the wholesale denuding of the other.

*

Prejudice, or the prior judgment of people or things, is the surest sign of an ignorant man; for he believes before he understands.

*

The religious sort may one day come to the realization that organized denominational religion is indeed a divisive force in civilization; but he will do so only after every aspect of its superstition and prejudice has been inculcated and made imperishable in his self – at that point he will seek out and find a nondenominational congregation.

*

Doubt proves a major necessity for the advancement of learning; for those without a predisposition to doubt, or those taught at an early age to disregard doubt, should not become teachers; for those without the virtue of doubt are not inclined as teachers, they are merely trainers of people.

*

The mob of undifferentiated masses will comprehend no excellencies in exceptional men unless those they admire possess attributes which harmonize with the chorus of narrow reactionary fears which they might intone themselves; for the mob is always a conservative phenomenon.

*

Flattery should always be held in suspicion, as well the character of a man whose ego is affected by such flattery.

*

The apotheosis of all religious art is not found in Michelangelo's Sistine Chapel, a representation of mythological subjects; nor in Caravaggio, who represents human subjects in the pose of religious attitudes; the purest expressions of religious art can be found painted upon the walls of modern Sunday schools, the unsophisticated figures printed in Hightower publications, with the simplicity of minds in denial of the world.

*

The mob loves to hate as much as anything they may enjoy; for hate provides them an opportunity to participate in an action the mob feels is moral, or patriotic – in display of some contagious pride that's congruent with their

tradition.

*

Pride often does precede a fall because pride always accompanies a man who can do something well; and because

he can do this one thing well his pride deceives him into thinking he is an expert on so many other things which he is actually very ignorant of, so he therefore makes grave misjudgments regarding things which hasten his demise.

*

A person caught up in the entangling hysteria of the mob has not a reasoning which they are liable for; for their emotions, along with those of the mob's, are dictated to them according to their race and it's obstinately held traditions by a mouthpiece, himself caught up in the delusions which feed the mob, who communicates that their worst fears or desires have manifested – much as a prey is led instinctively by imitation into a predator's snare.

*

A conspiracist believes he is privy to some secret knowledge which others are in the dark about; even if he is proven wrong he will hold his false theories that much stronger because his ego won't let him admit he's wrong.

*

The efficacy of mass delusion is most successful when it affirms the anxieties of men – ignorant, weak and alone.

*

Morality is any restriction of behavior and knowledge that can be levied upon an individual and viewed as threatening to a person or people by a culture or its engineers; any restricted behavior or knowledge that might allow debate upon its prudence is restricted due to mere opinion and can be deemed moral or immoral depending upon the degree of freedom tolerated by a culture or its engineers.

*

The future, as we are constantly being reminded by the age-old authorities on the matter, belongs to the young, those whose minds are ripest for learning from the mistakes of the past; and yet the future is constantly being dictated

by the old whose capacities for learning have long stultified by age and decrepitude and not wisdom – which is why some suggest if the youngest may not vote, why not the oldest as well?

*

It is an inherent fault of man to view the world through the prism of his own

self – thus he is prone in youth to view the world with hope and potential, in old age as corrupt, degenerate and imperiled to doom.

*

The unconscious, and its manipulation by oneself and others, controls the greatest part of one's life; it is incredibly optimistic, even when one believes one is being pessimistic; and that is because one's positive identity is expressed through the ego, one feels one's intelligence positively reinforced when one's negative ideas about things are given validation.

*

As any honest retailer will attest, the consumer who is most conscious of getting the *most show* of their money will quite often consider their dollar of greater esteem and respect than some individuals; for it is by these dollars that a *show* of prestige is transmitted to others, a sentiment that's amplified by their conception that intrinsic individual worth rests significantly upon sight alone.

*

An intelligent man will always be aware that what one is told by a huckster of goods, whose sole aim is to cajole the buyer into thinking himself intelligent by flattery, is a play upon his vanity and his ignorance of himself in order to separate him from his money and is not a truth to be inculcated seriously; but this is not what happens to a society whose lives are inundated with advertisements.

*

If one observes honestly one will see that it is mostly the faithful who are the least generous, the most covetous, the most judgmental and least forgiving of all and any people afflicted with superstition; for was it not told to be said by Jesus that his service was to those of the sick, the foolish, disobedient, & deceived, those serving their lust and pleasures, living in malice and envy, and hating one another?

*

Religion's greatest fault resides in its false attributions of causality: consigning God's will to the fortunes that come to ignoble sorts and the misfortunes visited upon the virtuous character; both justice and injustice can never be explained and corrected if their cause is never understood.

*

When men take to prayer and seek guidance in decision-making, they are simply plumbing the depths of their own reason, often alighting upon a decision which good meditation upon things is likely to produce; but to admit that God

has spoken is a pure conceit or a mild mental illness.

*

A great religion when it dies acts often like an expiring star is seen to do; as it's death hastens it shines brighter and stronger than before, consuming and destroying everything around until it quickly collapses in upon itself leaving only a hardened stone, which one lessons later a truth: that what once might have provided a light delivers only darkness in the end.

IMMORTAL SENTENCES –

Philosophy is, in a large sense, cultural criticism based on the psychological discernment of individual habits and prejudices as it experiences *reality*; its aim is to draw man's

misgivings into the light, misgivings which may even appear virtues to the undiscerning, so that they may be negotiated with appropriately in order to make way for the betterment of all; thus the difficulty of its enterprise.

*

Philosophy does not, as is sometimes asserted by pessimists, herald the decay of a civilization, but rather the final emergence of the best of its citizen's minds from superstitious barbarism; if it falls back from the advances made by philosophy only then does it demonstrate decay.

*

The idealism of man creates gods to personify the attributes of his own egoistic nature; hence guilt has rarely been the impetus for one to seek a more virtuous aspect in the face of his fellows, but shame always has.

*

Creative man alone produces a discernable order in the world; nature is chaotic and arrives only at the semblance of order by reacting against and extinguishing other options before arriving at what appears as order by serendipity.

*

The technology of today would have been considered pure magic to those living in earlier times – electricity itself was quite unknown until the nineteenth century and freed from the bonds imposed by the superstitious – therefore one wonders what possibilities await when superstition makes no claim at all upon the imaginations of man.

*

To harness the power of the human brain, its unconscious potentials, to the conscious will might well be one of the most important developments of the

future of man and should never be put in the hands of those seeking only monetary rewards.

*

Education aims to make the labor of thought an intuitive knowledge to be called upon instantly; even the wrong-headedness of the past and the present should be studied so as to inoculate the intellect from err in the future.

*

God is not what believers think that it is: a being with sentience, judgment, jealousy, preference, planning, etc; God is a metaphor for Life in the universe at large: the accumulation of processes, energies, change, serendipity, *complexity building still quicker upon complexity*, everywhere according with the resources available to it through laws of possibility and necessity given their due chance of becoming – it is the apt *imagination* which gives life metaphorically the mind's own psychology of sentience and planning and jealousy and judgment.

*

It is a logical error (one that must be formed and thereafter discarded) to misinterpret the genesis of the various sorts of living organisms as coming about by some kind of willed creation akin to that which mankind practices; for this only grafts onto the phenomena an external creative force, but denies the very real possibility that the force is internal and intrinsic to life itself.

*

Man, while becoming more than other vertebrate, warm-blooded creatures, uses still only a small fraction of his mental potential and therefore cannot but utilize this power only weakly over his material body, unlike some much older and primitive organisms which exhibit the regeneration of damaged organs, or the ability to reproduce asexually, or communication to others at a distance etc; as man with his power of intellect over instinct is a relative newcomer in this evolution of life, so to become all that is in his possibility he must become the master of nature.

*

The evolution of life alone is the only *moral will* manifested by the universe; for its sole aim is the advancement of living intelligence by any means available: learning through intrinsic advantage to create for itself any and all possibility.

*

Considering the intellect as some sort of disease, what the moralist calls decadence is in actuality the greatness of man raised above the weakness of what

moralists seek to reduce him to: a more manageable subject; for in decadence man becomes free at last to seek himself and what he desires most to know and realize about himself, the world in which he lives: everything possible or not.

*

Intellects that are not understood are more often met with scorn and suppression than a desire to be understood and utilized for their unique insights into traditional problems, existence and the more accepted intellects; for insight into human and natural diversity is difficult for men with little power for insight or tolerance of diversity.

*

Understanding *becoming* is the crux of existence: the ultimate will of life is to create demigods – this is the goal latent in all evolution.

*

For the emergence of the ultimate form of man and life to become possible, all fears must be overcome; what ideals of the weaker manifestations of his evolution that appear threatened by this change should not necessarily be met prohibitively with alarm and fear but allowed to progress peacefully of themselves in a world conditioned to accept and utilize their becoming nature.

*

To thwart possibility and change, which is becoming, no matter how confusing or threatening to one's time-worn traditions and expectations they may seem, is to prohibit the progress of man toward his fullest potential; and doing so demonstrates the surest manifestation of evil that can be experienced in the world.

*

For the man of education, art and humanity, superstition should possess no personal necessity for him, but philosophy, and its illumination upon all the aforesaid, should; for religion are the mere training wheels for civilization while philosophy is the maturing practice of it.

*

It's not that times falter and decline but as a person grows older their ability to learn diminishes to the point that common change is viewed negatively by those unable to learn ordinary changes in the world, for what one does not understand one often develops very negative opinions of.

*

Forms change with every generation and many mores practiced by previous generations often fall to the wayside in subsequent years as youths develop their

own social intuitions based often upon the shortcomings of the old.

*

Love and hate well both from the same spring: the primal id – therefore be wary of those preaching so much of love, or from the pride and fear of parentage, they may just as readily slit your throat.

*

Humanity has a far way to go before it reaches its fullest potential as a species; to think that mankind has attained any position higher than an insolent adolescent is to have no understanding of the past and the baggage of which we are still weighed down with, nor of the future and the enormous promise it still holds for us if we are able to free ourselves from the prejudices and superstitions which threaten to drown all our potential in fear and hatred and avarice; for its hard to swim with baggage.

*

If there be any reward the universe might Save for the truly just and seeking of cause, despite what vain promises the masters-of-men have proclaimed to await those who merely believe as told without sense or reason, but according to fear or some covetousness made into the ultimate impetus for their reward-seeking actions, rather than a selfless wish for the good life of all: no “heaven” awaits the superstitious faithful but only the brave freethinkers and the benevolent atheists of this world, by way of an evolution towards to a more prodigious existence than experienced before.

CHANCE –

Observation belabors the illusion that no intervention comes by way of accident but by a thoughtful reading of determining factors real and imagined. – *As dice thrown will never annul Chance.*

The emblems of Pleasure, Moment, Virtue and Regret form the four cardinal points of any human Choice. And the conditions which one envisions oneself bound only prove the particulars one inherits from circumstance. – But to break the hold which insists itself is to wager with the world using a singular vision exercising Will over Nature.

ON LAWS –

Justice, it has been said, is an invention of those who have been victimized; it is a call of the meek against those more powerful. It has also been said: Only beasts of burden find nobility in physical strength.

Self-awareness creates identity, and therefore engenders ego. Goodness, and

any accompanying humility, however, is not a universal temperament, and so it is important that the just be lent some modicum of force which might ensure it. Reason alone cannot salve the savage nature; and so man bestows the enforcement of Laws upon those who must come to understand that force by itself is not just and that justice without some sort of force behind it is too meek to be just at all.

But this does not mean that men, in any of their congregations, possess any ultimate possibility of justice, but only the impression of justice customary to the time; which is a secular interpretation of equity. No other sense of the just way can ever be known. The “convenience of the king” and the “authority of the legislator” will eternally give way to the custom of the time.

“Laws keep up their good standing,” writes Montaigne, “not because they are just, but because they are laws.” One obeys them because they have authority; and that authority is founded in custom as agreed upon by the people. – To enforce a legal modality of ancient origins, one would therefore have to exact a regression of current conventions to those practiced at a more primitive station of human culture and existence. And this would not only prove impossible, but manifestly against the will of man and his nature; for the nature of man is a becoming, an evolution, a progress which it is a manifest evil to conspire against.

FUNDAMENTALISM –

The advances of mankind that religion hampered for the past two millennia finally overtook the backwardness of faith in the supernatural only during the last one-hundred

fifty years. When this came about only then did religious fundamentalism, as we call it today, come to be. It is the natural reaction of people whose defeated concepts of existence died before their very eyes; and such a reaction was felt by those of all faiths. Those who turned their hopes towards fundamentalism in an outright denial of the emerging truth that philosophy and science made possible, thereafter have done all that they could, legal or not, moral or not, to turn back a tide that could not be turned back.

The progress of philosophy, and its offspring science, was set off-course long ago by the advent of monotheism and the slaughter of intellectualism which it brought with it.

What should have progressed from the failure of religion was that philosophy was to reveal the nature of man’s perplexing questions so to allow science to develop technologies that would permit the common man enough time

away from the labors of daily life to attain an education.

However, despite the long set-back, the destiny of reason to overcome adversity and ignorance rose again, and it has now the opportunity to finally win-out over superstition for good. Nonetheless, the forces of fear and ignorance have still the powers of numbers with traditions ingrained so deep within that no amount of effort will destroy excepting *time*. The fundamentalists will fight tooth and nail for their ignorance, efforts which will eventually prove futile and religious faith in the supernatural will one day die and fade away into a forgotten mythology as perplexing to behold in the future as those all-but-forgotten faiths of antiquity. And though their evil efforts will likely cause still further harm and strife during the sad histrionics of their death-throes; by the time the end of humanity actually does come around the names of their gods and prophets will no more be remembered as the name of the last troglodyte who died utterly forgotten. For the faiths of people are always in subject to a narrowing time and place – the world of a man has grown now too wide to imprison him so.

But what must not be forgotten by those who count themselves among the fundamentally *human* of our race is that humanity must be dealt with by patience and forgiving, if not forgetting, and in the certainty of the cause of ethics and morality that come not of love, for this tends also to engender hatred, but of good and unfailing Reason.

COMMEMORATION –

From stone and bronze the city unfolded beneath the palm-spreading sun, blue and white – fabricated by its artificers as if the whole universe aired within its pillared temples and handsome porticos. Built it with the Word and not by hands, concealing mysterious truths under obscure allegories, strange grammaticalis. A parable of Time and Order spoken with milk and honey upon ones lips. – Pious rose blossoms consecrating on violent steps the blood of learned philosophers whose sophistry had “already slit the throat of more than one prophet whom it had flattered first,” their hands heavy with rings.

And for their transgressions the people devised a custom of gathering the Dead’s belongings in the center of an open space to mark it with the passages of time. Conscribing these accumulations to Babel-like symmetries, the living praised the triumphs of their will over conscience.

Thereafter we find many practices resigned to commemoration, where all past and future comingles in the now. As it was decreed that a whole fashion of ritual should favor an allusion of these sorts: That there are as many faces to the

one and permanent god of the people as are the people themselves; that in the beginning of things each wonder is a mirror for finding oneself; that the gallery of dreams are the symbols and personifications of the mortality of the age; that unaging time feeds of itself; that the young might feeds from the old; that the death of a bull is the warring between

a man and his unknown; that the sun is riddled through with measures of salt; that he who lifts the conch to his ear hears the sounds of the ocean and the movements of waves; that mud stacked high enough could personify a man; that the memory also contains the innumerable principles and laws of numbers and dimensions; for there is nothing in nature that is not him. – May peace come to those who have known the meaning of the wind gathering in such assemblages, pretending, as they are wont, by the magic of sound and sympathy; for in the beginning are the memories of one who reassembled him, his each and every obedience assured.

DENOUEMENT –

I passed by where a potter kneaded earth And I beheld what he did not behold – That it was my father's dust

Which lay in the palm of that potter.

– Omar Khayyam

The gift of understanding is free and easily had, often without even the asking. It is presented everywhere and with everything readily available, allowing only the handsome mind to grasp it.

This is not knowledge, of the kind which is sold by salesmen in order to better affect one in this age of salesmanship, but rather something of substance, which is rarified in the market. It does not do to execrate the worlds of science and theology in order to provide oneself with the principles of understanding the facets of the world in which one inhabits / but rather to imbue one's world with something beyond mere self-satisfaction, which is simply the illusion of substance in a production that serves only to produce one's desired affect.

The methodology of freeing “the monster, man,” from his

“obscene bestiality” should not serve only to generate more wants than is humanly feasible to satisfy. – It is how knowledge in science precipitates product upon the world.

Nor technology elevating itself upon the bestial nature of men.

To reconcile the vacuuming effects scientific knowledge has had upon theology requires an understanding which cannot be sullied by propaganda – which is the product which Protestantism delivers upon the all-consuming minds

of believers. As John Dewey proclaimed: "a renewal of faith in common human nature, in its potentialities in general, and in its power in particular to respond to reason and truth, is a surer bulwark against totalitarianism than a demonstration of material success or a devout worship of special legal and political forms."

Understanding that mankind is not what he already has, but "rather the sum of what he does not yet have, of what he could have." And realizing this Understanding requires actualizing the conception of a free mind / a freedom from the wish to ingratiate, to reward, to revenge, and to immortalize – which leaves nothing but the sincere wish to being that will be the apotheosis of human liberation.

THE GRACES –

To Brilliance, Joy and Thoughtfulness – may youth and pleasure attend your footsteps.

I once caught a glimpse of your hidden nature when the mask of Silenus was opened in the dawn of day as the fresh dew breathed on all that night had scattered – the Gods within were at once revealed and Socrates danced.

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Philosophy

LOGOLOGICAL FRAGMENTS

J.J. Loe

The Logological Fragments are of four sorts: poem, apothegm, essay, and narrative. Their focus is the spirit of man. *It is a book not intended for those whose Christianity is stronger than their humanity, nor for the theologian who loves his preconceptions more than their love of truth.* The articles herein are Platonic, which means they are of a dangerous sort.

By variety they aspire to survey the obscurities that guide all men's thought: dialectical and conditioned by the proclivities of inherent nature. – Their sympathies are with all free-thinkers. Their antipathy lies with those that attempt to stifle the creative spirit that imbues an understanding of oneself, one's fellow man, and the world at large. In this demeanor therefore they adopt the romantic title Logological Fragments.

"Everything is seed," wrote Novalis some two centuries before. May these lines also engender themselves to the minds of those who may chance upon them and seed the imagination of readers and thinkers alike to cultivate a mind of their own.

J.J. Loe

LOGOLOGICAL FRAGMENTS



» Moonlight Books

